The Child's History of the Fall of Jerusalem

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THE

CHILD'S HISTORY

OF

THE FALL OF JERUSALEM.

Mrs. Mary Angelina Ray Lathrop

BY MRS. M. A. HALLOCK,

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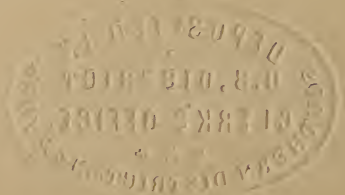

THE FALL
OF
JERUSALEM
JUDEA CAPTA.

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WALK ABOUT ZION, AND GO ROUND ABOUT HER: TELL THE TOWERS THEREOF, MARK YE WELL HER BULWARKS, CONSIDER HER PALACES; THAT YE MAY TELL IT TO THE GENERATION FOLLOWING.

I.

JERUSALEM.

"O FATHER!" exclaimed Jennie as she ran towards the door to meet him, "you do n't know how lonesome it has been this long, rainy day without

you. Charley and I have played every thing we could think of, and still it keeps on raining and raining, as if it would never stop."

Mr. Sherman had just come from his place of business, where he had been very active all the long day. Yet he was never too tired to enter into the feelings of his children; so he met them with kind words, and as soon as he had hung up his wet overcoat, and put on the slippers which Jennie had placed by the fire, he took his seat with an arm around each child.

For some time their tongues ran merrily, telling of all the ways they had taken to amuse themselves, and how they tumbled over chairs and ran against tables in playing blind-man's-buff.

Mr. Sherman was amused at their descriptions, and after a hearty laugh, said, "So you have played all this afternoon, have you? I wonder if you cannot mingle something useful with your recreations, and make them more satisfactory? How old are you, Charlie?"

"I was fourteen last August, father."

"And you, Jennie?"

"I, father? Why, I am going on thirteen," she replied, straightening up to look as old as possible.

Charles laughed as he exclaimed, "Father, just hear her! She was twelve last month; and she is not going on thirteen any faster than I am going on fifteen."

"Yes, yes, my children, you are both getting on in life rapidly, and will soon be as old as you will care to be. You ought to be learning as fast as you are growing. Suppose you take the history of some city or country, and study it, and in the evening tell me what you have learned. Would you like that?"

"Oh yes," they both said in a breath. "But what shall it be?"

"Well, let me see," said Mr. Sherman thoughtfully. "How would you like the Fall of Jerusalem?"

"O father, I should like that very much," said

Charles. "I like to read of those old cities. There was old Troy, which fell through the trick of the wooden horse. I wonder if the fall of Jerusalem would be as interesting?"

"As interesting! Certainly, my child, far more so. Troy was no more than any other city, while Jerusalem is identified with the church of God in all ages. David said of it, 'Glorious things are spoken of thee, O city of God.' 'The Lord loveth the gates of Zion more than all the dwellings of Jacob.'"

"Then it seems that God had a particular regard for that city," said Jennie.

"Yes, my child. He chose Jerusalem that his name might be there, and commanded that a very splendid temple should be built, in which he promised to appear and talk with his people, and be their God and king. The whole city, with the thousands of worshippers in its golden temple, was a type of that New Jerusalem which cometh down out of heaven from God."

"Did the Jews understand this?" asked Jennie.

"They must have understood something of this. But when they read of the Messiah, who they knew would 'come suddenly to his temple'—that he should be called 'Wonderful, Counsellor, The Mighty God, The everlasting Father, The Prince of Peace,' they understood that he would be some great king, who should drive away the Romans, and deliver them from all their enemies. They expected Christ to appear in great pomp. and make his throne in Jerusalem. When they read in Isaiah, 'Awake, awake! put on thy strength, O Zion, put on thy beautiful garments, O Jerusalem, the holy city; for henceforth there shall no more come into thee the uncircumcised and the unclean,' they thought it referred to the time when their city should sit as a queen among the nations."

"They understood," said Charles, "that the shedding of the blood of lambs in sacrifice pointed to Christ, and that their own Scriptures spoke of him as 'a man of sorrows, and acquainted with grief;' but they acted as if they forgot it all."

"Father," said Jennie, "if the Jews had not rejected Christ, would their temple have been destroyed?"

"I do not see why it should have been," replied Mr. Sherman; "but the Jews were so wicked, and held so tightly to their forms and ceremonies, instead of obeying God, that he was obliged to destroy not only the city, but them also, in order to bring in the Gospel of Christ, and show to the world that the Jewish ceremonies were done away."

"I do not wonder," said Charles, "that they held on to their old modes of worship; for they had been required by God himself to observe strictly all those forms; and they did not believe that Jesus of Nazareth, the son of a carpenter, and brought up in poverty, was the Messiah they were looking for; and I suppose they thought that God required them to go right on as they had done with the sacrifices that typified a coming Saviour."

"My son," said Mr. Sherman earnestly, "their sin lay in *not believing*. Their Scriptures were very

plain ; and in perfect harmony with them were Christ's life and miracles, which were sufficient proofs of his divinity ; so they were left 'without excuse.' We shall see as we go on in this history what terrible distresses this unbelief brought upon them, and it ought to be a warning to us all. If we reject Christ, we too shall be excluded from that Jerusalem above, 'which is the mother of us all ;' of which John said, 'I saw a new heaven and a new earth ; for the first heaven and the first earth had passed away, and there was no more sea. And I John saw the holy city Jerusalem coming down from God out of heaven, prepared as a bride for her husband.' 'And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God. And her light was like a stone most precious, even like a jasper stone, clear as crystal ; and had a wall great and high, and had twelve gates, and at the gates twelve angels.' 'And the wall was built of

precious stones, and the twelve gates were twelve pearls, and the streets of the city were pure gold, transparent as glass. And I saw no temple therein, for the Lord God Almighty and the Lamb are the temple of it.' Nothing that was sinful was to enter into it, only those whose names were written in the Lamb's book of life."

"What a glorious description, father," said Charles. "But I never thought before of Jerusalem as meaning any thing more than the city in the land of Judea. I now understand that the church of God in all ages, not only the old Jewish church, but the present Christian church, and the church in heaven, are all spoken of as Jerusalem or Zion. And the destruction of the city of Jerusalem, you say, implied the doing away of the Jewish church, or, as you call it, the old dispensation."

"Yes, Charles; and that was breaking the shell, that the substance might be seen. The Jews, not believing in Christ, would have gone on till this time, if they could, with their temple worship. And

I think you will learn, as we look farther, that the destruction of Jerusalem was an absolute necessity, in order to clear the way for the glorious recognition of Christ, who had now come, and in whom centred all those symbols which were ever after useless. The Old Testament was full of predictions and types of Christ's coming, and dying, and reigning. All prophecy pointed to him. He was the world's great expectation."

"Then," said Charles, "if the Jews had been allowed to go on with their sacrifices, they would have been pointing the wrong way to Christ."

"Yes, my son, in the fulness of time Christ came; after which, Christians looked back to him as having already died."

"How is it with the Jews of the present time?" asked Jennie. "Do they still look for a Messiah?"

"Certainly, they have this article in their creed: 'I believe with a perfect faith in the advent of the Messiah; and though he should tarry, yet I will patiently wait for him every day till he come.'"

"Strange," said Jennie, "very strange that they cannot see. But I suppose it would n't be very pleasant for them to feel that they had killed their own Messiah. But where, father, do the Jews expect him to live? They have no country now of their own."

"They expect to be gathered back into their own land again; and there are some passages in the Bible that seem to promise it," said Mr. Sherman.

"Father," said Charles, "the Bible does not give us an account of the destruction of Jerusalem."

"No, Charles; but we have a very particular account of it in the writings of Josephus who was a Jew, and a priest; and he is considered a reliable historian. We may naturally conclude that he would not wish to write any thing untrue against his own people. His works are the very ones for you to consult in this matter."

"I think," said Charles, "there is great interest

in those places where Christ walked, and taught, and suffered."

"Father," said Jennie, "I wish you would tell us when Jerusalem was founded, who lived there before the Jews came, and all you know about it."

"Yes, daughter, I think it would be well to look back over the ground a little," replied Mr. Sherman. "The first mention we find made of the place, was about two thousand years before Christ, when Melchizedek, the king of Salem, who was a type of the Saviour, came out and blessed Abraham.

"About forty years afterwards, Abraham was commanded to take his son Isaac, and go to the land of Moriah, and there offer him a sacrifice to God. In the book of Chronicles you will see that Mount Moriah was where Solomon's temple was afterwards built, 2 Chron. 3:1; and Abraham's offering was to typify that greater Sacrifice which was to be offered in after ages at Jerusalem.

"The Ammonites probably founded the city,

but there was then no great interest attached to the place, which was afterwards to be called, 'the perfection of beauty, the joy of the whole earth.' It was a secluded place on a rocky ridge, with deep valleys separating it from other hills around it, especially on the east and south. Thus it was very strongly fortified by nature, and was also probably a walled city even at this early period. About four hundred and twenty or thirty years after this, we find it the royal city of the Jebusites, and called Jebus. During most of these years the Jews had been in bondage in Egypt; but now they had come back and were commanded to take the whole country by the sword. They took Jericho, and most of the other places, and attacked Jebus. They tried on one side, then on another, but it was like running their heads against solid rocks; the strong citadel stood as quietly as if no attack had been made. In Joshua 15:63, we read, 'As for the Jebusites, the inhabitants of Jerusalem, the children of Judah could not drive them out.'

"Adonizedek, the king of Jebus, made Joshua a great deal of trouble. He called together at one time several neighboring kings, and attacked the children of Israel; but in the battle he was killed. Still Joshua could not get into the strongest part of the city, and the Jebusites held it, and lived there in the land of Judea about four hundred years longer."

"That is very strange," said Charles. "Why didn't Joshua put all his forces together, and take it any way?"

"You don't know, my son, what a strong place it was. It was almost or quite equal to Gibraltar; and the Jebusites felt very secure, I assure you.

"At length David became king of Israel. He was a great warrior, never losing a battle. Jerusalem, he said, must be taken, and the Jebusites dispossessed. They defied him, and said he could not take their city; but he went about it with determination, and God helped him. He knew the

danger of those who should attack it; and calling his brave men together, he told them if any one would volunteer to go up first, and smite the Jebusites, he should be chief and captain in his army. Joab his nephew led the attack, and succeeded. So David took the stronghold, and called it 'The City of David.'

"David immediately went to work to beautify and enlarge the place; he built strong walls, and a splendid palace for himself. Then he brought in the ark of the Lord with great rejoicings, dancing before it with all his might, and presented before it peace-offerings. These were the first acts towards constituting Jerusalem the Holy City."

"Didn't he want to build a temple, father," asked Jennie, "in which to place the ark?"

"Yes; but he was forbidden, because he was such a man of war; but he collected vast stores of gold and silver, besides very great quantities of brass, iron, and timber, all of which, and the design, or plan of the house, he left with Solomon.

"In the fourth year of his reign Solomon commenced the house. As the hill on which it was to stand was not large enough, Solomon had a wall built up from the valley, and then filled in between this wall and the hill, thus enlarging it. Josephus says that persons could scarcely look from this elevation to the ground below without becoming dizzy. At the entrance of one of the courts of the temple, on this high elevation, Solomon built a beautiful gate of bright Corinthian brass, the most precious metal then known, which was seventy-five feet high. When that beautiful gate and the temple itself, all of white marble edged with gold, stood in the bright sunshine, they were so dazzling that a person could scarcely look upon them.

"Solomon was seven years in building the temple, though he employed one hundred and eighty-three thousand and six hundred men upon it. When done, it was the most wonderful structure ever made. After many years of great prosperity, Solomon allowed idol worship in the nation, and built idol

temples, for which sin God took away from his son Rehoboam a large part of his kingdom; and as kings and people went on sinning, God, after long forbearance, gave up the Jews into the hands of the Babylonians, who destroyed the temple, and carried the nation into captivity."

"O father, what a pity! How long had the temple stood?" asked Jennie.

"A little more than four hundred years; and its destruction was five hundred and eighty-eight years before Christ."

"How long did it lie in ruins?" asked Charles.

"Fifty-two years. Zerubbabel and upwards of forty-two thousand Jews, besides their servants, were sent back by Cyrus, the king of Persia, to their own land, to build again the temple of God. He also restored to them all the vessels of gold and silver, five thousand and four hundred pieces, Ezra 1:11, which had been taken away from Jerusalem. Isaiah, chapter 45, foretold this one hundred and twenty years before the temple was destroyed; and

it is probable that Cyrus had read the prediction. Josephus says that 'God stirred up the mind of Cyrus, and made him write this throughout all Asia: Thus saith the king: since God Almighty hath appointed me to be king of the habitable earth, I believe he is the God whom the nations of the Israelites worship; for indeed he foretold my name by the prophets, and that I should build him a house at Jerusalem, in the country of Judea.'

"It took a long time to rebuild the temple; and when it was done it had no ark, no mercy-seat, no sacred fire, and God did not appear in this as he had in the first."

"Please tell us something about the ark," said Jennie.

"It was like a box, my daughter, more than a yard long, but not quite as broad or high, and was covered with pure gold. The mercy-seat, or cover of the ark, was solid gold. Over it, standing on each side, were two golden figures called cherubim; and in it was a golden pot of manna, Aaron's rod

that budded and blossomed and bore fruit, and those tables of stone upon which God wrote with his finger the ten commandments.

"When Zerubbabel's temple had stood about five hundred years, it became very much dilapidated; and Herod the Great, who then had charge of Judea, took in hand the repairing and rebuilding of it. He hoped to gain the favor of the Jews, and also to get himself a great name."

"How long before Christ was the temple commenced?" asked Jennie.

"Seventeen years, daughter; and it was forty-six years in rebuilding."

"Father, was that the Herod that tried to kill Christ in Bethlehem?" asked Jennie.

"Yes, the very one. It would seem that he was sent to cleanse and rebuild the temple for the reception of the Saviour; but God did not allow him to lay his hand upon his Son for harm. Herod soon after died, abhorred by the people, and an angel was sent, you remember, to Egypt to an-

nounce his death to Joseph and Mary, that they might return home."

After this talk, Mr. Sherman had a quiet hour in which to read his papers; but the rain pattered so steadily upon the window panes, and the long branches of the old elm swung so monotonously against the roof, that he dropped to sleep and knew nothing more till his children came in to call him to tea.

At the table Mr. Sherman said, "Charles, I would like to have you find out, and tell me in our next talk, something about our historian Josephus, that we may see what advantages he had for knowing the facts which he relates."

II.

Josephus.

When they met again in the parlor to talk together, the children's faces showed that they had ideas which they wished to communicate.

"Well, Charlie, what have you learned? Can

you tell me when, and where, Josephus was born?" asked Mr. Sherman, as he took his seat by the fire.

"Oh, yes, father; I have found out that he was born in Jerusalem, only about seven years after Christ was crucified. His father, Matthias, was a high-priest."

"What about his mother, Jennie?" asked Mr. Sherman.

"I read that she belonged to a royal family, the Asmonæans; and I suppose she was as proud and haughty as her husband. They were among the first families of the nation, and probably had a splendid house, and took a great deal of pains with their little boy."

"Very likely; but what would they teach him, as he grew up, about Christ?" asked Mr. Sherman.

"I can tell, father," said Charles. "If Matthias did help in condemning Christ, he would tell Josephus that Jesus was an impostor, and that the Saviour was still to come; and that they must still offer

bulls, goats, sheep, and doves for their sins. I suppose that, as Josephus was to be trained up for a priest, his father took him every day to the temple where Christ had so lately been; and there, in the court, as they called it, before the temple, he saw innocent lambs killed, and their blood sprinkled on the people."

"What did they mean by sprinkling the blood upon the people?" asked Jennie.

"It meant, my child, that God could not forgive sin without blood being shed to atone for it. The lamb meant or represented Christ, who is called 'the Lamb of God, who taketh away the sin of the world.' When we believe on him, his blood, or death, cancels all our sins, and we are forgiven for his sake."

"So I suppose," said Charles, "that Matthias taught Josephus to observe all the old ceremonial laws that are found in the Old Testament, and to despise those who believed in Christ. I think he must have heard a great deal about Christ; for Stephen preached in Jerusalem, and was stoned to

death, after Josephus was old enough to understand about these things."

"Very likely," replied Mr. Sherman; "but he may not have been much interested in such matters."

"I know what Josephus was interested in," said Jennie; "it was his studies; and he became so learned that by the time he was fourteen years old his fame went all over Jerusalem. And, father, sometimes those old learned Jewish doctors of the law came to him to ask his opinion about matters which they did not understand. I think he loved to study better than Charlie does."

"Or any *girl* I ever heard of," replied Charles, a little touched.

"Girls and boys may both accomplish a great deal by making a little effort," replied Mr. Sherman; "and I should be glad to have you both do your best in your studies. Josephus had a good work to do in the world, and his education prepared him for it. God may have something for my chil-

dren to do which will require a cultivated intellect. So fit yourselves to fill any station in life."

"Father," asked Jennie, "what school did Josephus attend? or where was he educated?"

"I really do not know, daughter; but I have read of one in Jerusalem where Paul was educated, the school of Gamaliel, who was President of the Sanhedrim—the Jewish Senate—thirty-two years. Very likely it was there that Josephus was educated."

"Father," said Charles, "when Josephus was about sixteen he noticed that all men were not Pharisees, as his father was; and being a very inquisitive boy, he began to question who was right. There was a sect called Sadducees, who did not believe that men will live again after death, and said there were neither angels nor spirits. Josephus studied on that some time, but concluded his father's belief was better.

"He afterwards heard of a sect called the Essenes. They were a very peculiar people, living in caves

and by-places, denying themselves nearly all the comforts of life, not even allowing themselves the society of their mothers and sisters, except on the Sabbath, when they met and ate their coarse hard fare together. Josephus went and lived with them for some time, but concluded their religion was not the right one."

"And I read," said Jennie, "of a man by the name of Bannus, who lived in the desert, and was

dressed with the bark of trees, and ate what he could find in the woods. He was a very religious man, and preached to all who would hear him. Josephus went to see him, and for a long time remained there under his instruction."

"How long was Josephus engaged in testing these different sects?"

"About four years," replied Charles; "and then he went home, and concluded to be a Pharisee like his father."

"Did you find that Josephus wrote any thing about Christ?" asked Mr. Sherman.

"Yes, father," said Charles; "yet it is not as much as I should suppose he would have said. I will read it to you: 'Now there was about this time Jesus, a wise man, if it be lawful to call him a man, for he was a doer of wonderful works—a teacher of such men as receive the truth with pleasure. He drew over to him both many of the Jews and many of the Gentiles. He was (the) Christ; and when Pilate, at the suggestion of the principal men among

us, had condemned him to the cross, those that loved him at the first did not forsake him; for he appeared alive to them again the third day, as the divine prophets had foretold these and ten thousand other wonderful things concerning him; and the tribe of Christians, so named from him, are not extinct at this day.' Isn't that wonderful, father? If Josephus should come upon the earth now, he would think the 'tribe' of Christians had greatly increased; and he would be astonished, too, at all that has been done and is now doing in the cause of Christ."

"Indeed he would," replied Mr. Sherman. "But Josephus' testimony concerning the Saviour is worth a great deal; for you must remember he lived at a time when Christ's acts and words were fresh in the minds of the people, and had he written what was false, it would have been detected at once. Besides, he was an active priest, and had every opportunity of hearing a great deal said about Christ by the very persons who had seen him in Jerusalem, had heard him talk, and had perhaps seen him die. He heard

the opinions of friends and enemies; and with all these opportunities to learn the truth, he makes up his mind that Jesus was the Christ, and that he rose from the dead on the third day, as our own Bible teaches us."

"Father, if Josephus believed that, why did he go on at the temple in the old way, offering sacrifices for sin, as if the Saviour had not come?"

"I suspect, Charles, that Josephus wrote his history after the destruction of Jerusalem. You will find, as you pursue the subject, that he was carried off to Rome; and it is probable that most of his history was written there."

"Josephus visited Rome," said Charles, "when he was about twenty-six years old, to defend some of his friends. He and other priests at the temple often had serious difficulties; at one time it resulted in quite a hard battle. At length this reached the ears of Felix the governor, who tried and condemned some of them, and sent them to Rome to be judged by Cæsar. They happened to be those in whom

Josephus felt a particular interest; and he, in his zeal, took a ship and went on after them. It was a large ship, and had on board no less than six hundred persons as it started off over 'the great sea,' as the Mediterranean was then called. I suppose the people on board with Josephus were so glad to be on their way to their homes, or to visit friends, or to prosecute their business, that they borrowed no trouble about the winds and the waves, but sailed on joyfully many days."

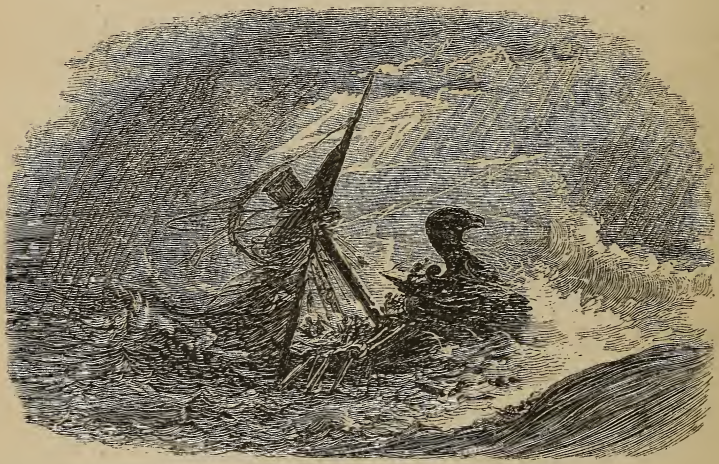
"Did those ships sail under the protection of heathen gods?" asked Mr. Sherman.

"I think some of them did," said Charles. "You know the ship Paul sailed in had the sign of Castor and Pollux. Were they heathen gods, father?"

"Yes; they were supposed to be the twin sons of Jupiter, and to preside over the destiny of sailors," replied Mr. Sherman.

"Well, father, soon after Josephus' vessel entered the Adriatic waters, they found the winds rising and the waves swelling, and the vessel began

pitching and rolling. Some thought that the winds would soon subside; but they waited and watched in vain; for instead of the sea becoming calmer, it only grew worse. All night they were in great



fear; and when morning came there was no sun—nothing but clouds, rain, and wind. The distress on board increased, and the hope of being saved was

nearly gone. I suppose Josephus did what he could to comfort the rest, but he was in great fear himself; and when he saw the timbers of the ship straining, and threatening to part and let them down into the boiling waves, he could say nothing encouraging to the distressed creatures who were imploring help. Another day was drawing to a close, and night was setting in again with fearful sounds, and with a darkness that could almost be felt. I think, father, that then friends clasped each other in their arms and clung together tightly, that they might die together. At length there came, oh, such a heart-rending sound! the timbers parted, the vessel filled, and amid the screams of those six hundred horrified souls it went down into the sea. The waves were covered with human beings struggling for life. Some clung to each other, others to boards or whatever floated from the ship. But the struggle with most was short, and they sank here and there and all around. Josephus, with about eighty strong men, kept swimming and catching hold of whatever they could reach

all night. But about daylight, when they were nearly exhausted, a ship hove in sight. How glad they were to see it, and yet so afraid it would not come that way; but it did come, and all these poor exhausted men were picked up and cared for. A few days' sailing after this brought them to Puteoli, in Italy, about eight miles from Naples, and not a great way from Rome.

"While Josephus was there," said Charles, "he was introduced to a play-actor, who was acquainted with Poppea, Cæsar's wife; and the play-actor brought Josephus to Poppea, who treated him kindly, released the priests, and made him a great many presents, such as queens alone have to give; and he and the priests returned to Jerusalem."

III.

Felix—Florus.

"Father," said Charles, "I would like to know how long the Romans had had possession of Judea. The country seems to have had a great deal of trouble under the Roman rulers."

"Pompey took it sixty-three years before Christ," replied Mr. Sherman, "and the poor Jews never regained their liberty. Cæsar, who lived in Rome, sent out such men as Herod, Pilate, and Agrippa to rule Judea, but most of these rulers were hard-hearted and cruel men."

"Here is something about Felix," said Charles. "He made his home in the magnificent city of Cæsarea, which was sixty miles northwest of Jerusalem, on the Mediterranean sea. There he lived in great pomp, and all the Jews who were accused of any thing wrong, whether they were guilty or not, were taken to him to be judged."

"Christ," said Mr. Sherman, "was crucified about twenty-three years before Felix was appointed governor. After he arrived in Judea he must have learned a great deal about the Christian religion."

"Felix was a very wicked man," said Charles, "and would do almost any thing for money."

"Yes," said Mr. Sherman, "he had great faults. He persuaded Drusilla, the daughter of Herod, to

leave her husband and marry him; and they were living together when Paul was carried from Jerusalem to him one night. Felix put Paul in prison and kept him there two years. But one day Felix and Drusilla thought they would hear what Paul had to say in favor of the new religion which he advocated; so the prisoner with the heavy chain upon his arm, was brought in and told that he might speak. Paul was bold and spoke the truth, and pressed it home so strongly that Felix trembled; and I think the guilty Jewess Drusilla wished she had not put herself in the prisoner's presence. Felix sent him back to prison, hoping money would be given for his release."

"Father," said Jennie, "I think Josephus must have seen Paul; for it is probable that he was still lying at Cæsarea in prison when Josephus came back from Rome."

"Very possible, my daughter; and if he did not hear and see him, he must have heard of him."

"Just about the time that Josephus returned,"

said Charles, "they were having great trouble in Cæsarea. The Jews said, as Herod who built the city was a Jew, the place belonged to them, and they ought to have more privileges there than the foreigners. The Gentiles, who were often called Grecians, insisted that the beautiful temples and statues there were never designed for the Jews; and this dispute finally resulted in hard fights, and then Felix sent the Roman soldiers, who killed the Jews till the streets of the city ran with blood. Their property was taken, and many of their first men were whipped and thrown into prison. The city was finally given to their enemies."

"Did Felix rule long, Charles?"

"About ten years, I think," replied Charles. "He became so oppressive that Cæsar sent for him to return to Rome; and we learn from the Bible that when he went off, he left Paul lying in prison without any just cause."

"Many of the Jews followed Felix," said Mr. Sherman, "and accused him before Cæsar, and had

it not been for the interference of his brother, he would have been condemned to suffer death. The country was in such a bad and restless state, that Josephus felt that ruin was ahead unless something could be done to quiet the people, who seemed determined to rise and throw off the Roman yoke. He assured them that it would be madness for them to think of fighting the whole Roman force; 't would be certain defeat, and destruction to themselves and their families. Festus was the next ruler, but he did very little except to drive out the robbers. Albinus succeeded him, but was so cruel, that he was soon recalled.

"At length it was announced that a new governor had arrived, whose name was Florus. The people were delighted, and were ready to become quiet and obedient citizens, if their rights could be respected.

"Josephus was glad to see this disposition, and hoped the war-cloud had passed away. He and others visited Florus, who met them with kindness,

and promised that the rights of all should be respected. But it was not long before the nation was astonished to hear of his wickedness. Whole cities were nearly ruined by his exactions, and hundreds of the best citizens moved away to other countries to avoid the calamities that were hanging over them."

"Could n't they have accused him before Cæsar, and been heard?" asked Charles.

"None dared do it, my son, lest Florus should hear of it and take their lives. God was forsaking these Jews. They had stoned the prophets, crucified their Saviour, and persecuted the Christians, and now they were suffering great evils."

"What occurred next?" asked Charles.

"The feast of unleavened bread was about to be observed," said Mr. Sherman, "and every man was required to be in Jerusalem. This was a feast in commemoration of the departure of the children of Israel out of Egypt; and God had enjoined upon the people the necessity of remembering the great deliverance he had wrought for them. A lamb must be

carried for each family, and there killed and eaten. The country was densely populated, and at some of these feasts multitudes were present. At this time Jerusalem was full, and wherever men met they were discussing the conduct of Florus. But they did it in low and confidential tones, while their faces looked earnest and anxious. Some however were more bold and spoke out strongly for war and death, rather than bear such oppression and servitude. Roman soldiers were stationed in all parts of the city, and the tower of Antonia, near the temple, was full of them; and should they see the least move towards an outbreak, they would be down upon the unarmed people at once.

"After a day or two the Jews were surprised to hear that Cestius, the president of all Syria, and Florus had arrived in Jerusalem. Then there was great excitement, and every mouth seemed unstopped. They crowded upon the president with complaints against Florus; and begged of him, if he had any compassion upon the nation, to remove their wicked

ruler. They told him with tears that they had been robbed, their friends murdered, and their rights taken from them, till death was to be preferred to such a life. Cestius was sorry for the people, and told them that in future they should be protected. He then urged them to be obedient and peaceable citizens, and not allow any outbreaks, and assured them that all should be well.

"When Cestius went back to Antioch, Florus rode with him, and made him believe that the people were misinformed, that they were excited, and that while he had been kind to them, they were disposed for war and rebellion. And Cestius concluded that Florus was a pretty good man after all."

"But we shall be obliged to consider him a bad man," said Charles.

"Sometimes God uses just such men to punish people," replied Jennie.

"After that," said her father, "Florus sent men to Jerusalem to take seventeen talents, (about twenty-five thousand dollars,) out of the sacred treasury,

pretending that Cæsar wanted them. The Jews of course were very much outraged to think he would presume to touch their sacred treasures, and rose in a mass to oppose it. Florus thought it a good time to fight, and taking a large body of cavalry and footmen marched upon Jerusalem.

"The Jews heard he was coming, but thought the best way to obtain favor was to march out like friends and escort him into the city. But Florus and his troops rode in among them, and trod them down, till the poor creatures in a terrible fright got back into the city as soon as possible, and spent the night in great fear.

"The next day Florus set his tribunal before the palace; and taking his seat upon it called before him the high priests. and the most eminent men of the city, and demanded that they deliver up to him all those who had reproached him, and threatened punishment upon them if they did not obey his orders.

"These priests and others told Florus that the

large body of the people were disposed for peace, and that they could not know who had spoken amiss; and asked that he would forgive them, and not by an attempt to punish a few, create great disorder in the city.

"Florus was provoked, and ordered his soldiers to go and plunder the upper market-place, and kill the people they found. This was a densely populated part of Jerusalem, and the soldiers not only

did what they were commanded, but much more; murdering women and children, and causing many quiet people to be whipped and crucified. All day the soldiers butchered them, and at night three thousand people lay dead.

"The next day there was a great rush from other parts of the city to see what had been done, and the sight was so dreadful that they all began to weep in a loud voice, and reproach Florus. But the priests rent their clothes and begged them to stop, or Florus would be provoked to kill them also."

"What a terrible condition the country was in," said Charles.

"Yes," said Mr. Sherman, "Every thing seemed tending to its destruction—Josephus was obliged to be very careful what he did and said, for his life also was in danger. Florus was not yet satisfied with the blood he had shed; and calling the principal men together, he told them that peace should be restored on condition that they and the people should go out and escort in a company of soldiers who were on

their way to the city. He then sent word to these troops to ride over them and destroy the Jews.

"To satisfy him, and to save their own lives, they went out, but it was very unwillingly however, for they felt that it would do no good. At length the Roman soldiers came dashing forward with their brass helmets and bright spears glistening in the sun. The poor submissive Jews took a very humble posture as they had been commanded, but the haughty Romans drew their swords and rode in among them and killed many. The Jews in their haste to get back into the city ran over each other in narrow places, till hundreds of them lay dead and dying on the ground. Those who reached the city, and others there, hurried upon the roofs of the houses and fought, throwing darts and stones among the Romans, who were trying to reach the temple to rob it of its gold. Florus and his troops were driven back, and finally left the city; and the people were glad enough to get him out of their sight.

"Bernice, the sister of Agrippa was in Jerusa-

lem about this time, and was very much displeased at what the Roman soldiers were doing. She sent the masters of her horse and her guards to Florus and begged him to leave off those slaughters. But he had no regard to her requests. She then sent again, beseeching him to spare the people; but it only exasperated the soldiers. They tormented those they caught before her eyes, and she herself was obliged to fly to the palace for protection, where she remained all night. She was then in Jerusalem performing a vow she had made to God; and she went before Florus as he sat upon his tribunal, and stood barefoot, and besought him to spare the Jews. But it did no good."

"Christ," said Jennie, "wept over Jerusalem, for he saw how much misery was shortly to come upon it."

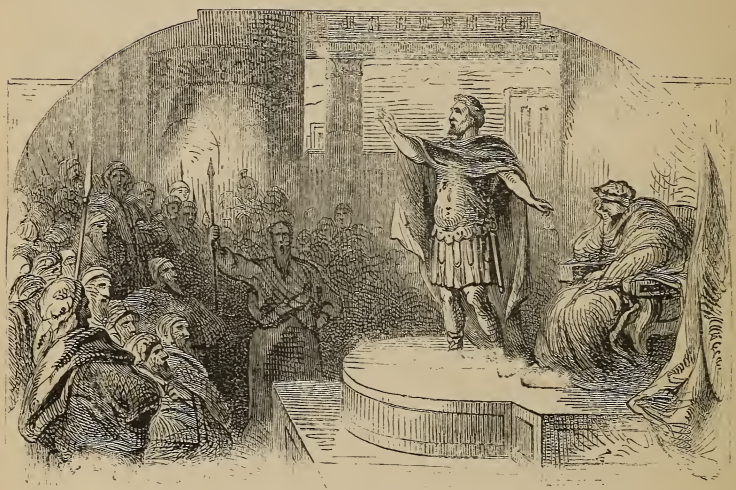
Mr. Sherman then took the Bible and read from the twenty-eighth chapter of Deuteronomy: "And it shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to do all his

commandments which I command thee this day, that the Lord thy God will set thee on high above all nations of the earth. The Lord shall cause thine enemies that rise up against thee to be smitten before thy face; they shall come out against thee one way, and flee before thee seven ways. But it shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all his commandments and his statutes which I command thee this day, that all these curses shall come upon thee and overtake thee: Cursed shalt thou be in the city, and cursed shalt thou be in the field; cursed shalt thou be when thou comest in, and cursed shalt thou be when thou goest out. The Lord shall cause thee to be smitten before thine enemies; thou shalt go out one way against them, and flee seven ways before them, and shalt be removed into all the kingdoms of the earth. And thy carcass shall be meat unto all fowls of the air, and unto the beasts of the earth, and no man shall fray them away. The Lord shall bring a nation against thee from far, from

the end of the earth, as swift as the eagle flieth: a nation whose tongue thou shalt not understand; a nation of fierce countenance, which shall not regard the person of the old, nor show favor to the young."

"Father," said Charles, "could n't the Jews talk and understand the language of the Romans?"

"No, my son; neither could the Romans understand the Jews, except through interpreters."



IV.

AGRIPPA—REVOLUTION.

CHARLES was becoming very much interested in the oppression the Jews were under, and read with interest of the hopes which were excited by the

arrival in the country of Agrippa, the brother of Bernice, who was of Jewish descent.

"What do you know of him?" asked Mr. Sherman, as they seated themselves one evening in the parlor.

"I know," said Charles, "that he was the son of that Herod Agrippa who, seated on his throne to make an oration to the people, received divine honors, and was eaten of worms, and died. At that time this Agrippa was only seventeen years old, and was living at Rome with Claudius the emperor. Claudius thought of giving him at once all his father's territory in Judea, but concluded that he was too young, and kept him four years longer. About that time his uncle, king of Chalcis, died; and Agrippa soon after came into large possessions in Judea, and was a man of extended influence.

"When Festus first arrived in Cæsarea, Agrippa and his sister went up to salute him. While they were enjoying the hospitality of the ruler, and probably wishing amusement, Paul was brought in and

allowed to speak for himself. The apostle said he was happy to speak before King Agrippa, because he knew him to be familiar with all customs and questions among the Jews. At the end of his very eloquent speech, which is in the twenty-sixth chapter of Acts, Paul said, 'King Agrippa, believest thou the prophets? I know that thou believest.' Then Agrippa said unto Paul, 'Almost thou persuadest me to be a Christian.'"

"Father," asked Jennie, "was he ever a Christian?"

"I think not," replied Mr. Sherman. "He put it off, like many other people; and after the destruction of Jerusalem, he and his sister went to Rome, where he died, at the age of seventy.

"While the troubles which we have been relating were occurring in Jerusalem, Agrippa had been down in Egypt; and now he had but just returned, and was stopping a short time in a city near. Bernice, in the mean time, had despaired of moving Florus to be more merciful, and wishing to benefit

the Jews, had written to Cestius, as had many of the principal men of Jerusalem, asking his interference. Cestius felt it his duty to do something; and calling Neopolanitus, one of his tribunes, ordered him to go down and investigate the charges. It so happened that the day he arrived at the place where King Agrippa was stopping, several of the principal men of Jerusalem were there to congratulate the king on his safe return, and lay before him their grievances.

"Agrippa was very indignant towards Florus when he learned how much evil he had done in his absence, and went with Neopolanitus to Jerusalem. When the Jews heard that Agrippa, who, being brought up a Jew, knew how to sympathize with them, was coming, they were overjoyed, and hundreds of the first men of the city went out to meet him.

"They had not gone far before the widows of those who had been killed came running, weeping and lamenting with loud voices. This touched the

hearts of the men, who also wept aloud. Agrippa and Neopolanitus were greatly moved at the sight of this sorrow, and to hear these people beg for deliverance from their oppressors. Agrippa and Neopolanitus were taken over to the upper market-place and shown the desolations there, and then the Jews besought Neopolanitus to take only one servant and go all over the city, and see if the people were not disposed to be quiet, and obedient to all their rulers except Florus. This he did, and expressed himself pleased with what he saw of their conduct. After performing such worship at the temple as he was allowed to do, he returned to Cestius.

"Agrippa knew, from what he saw and heard, that the people had been greatly abused; and gathering them into the temple, gave them a long talk, in which he praised them for the good disposition they had manifested. Some asked if they might not send an ambassador to Rome, to complain of Florus to the emperor. Agrippa replied, 'That would be

a dangerous thing for you to do. It might work to your own hurt.'

"He then placed his sister Bernice where she could be seen, and commenced by saying that the Romans were a powerful nation: they had conquered nearly every people on the globe; all over Europe and Asia they had carried their arms, and had subdued many nations, who were better able to maintain their independence than the Jews. He tried to show them that it was madness for them, without a fleet or arms or money, to think of going to war. He said, 'Do you depend upon the walls of your city? Did not Pompey the Roman general destroy them years ago? If you could not keep your liberty when you had it, how do you expect to regain it when you are slaves? You cannot depend upon God, for he will not hear you on account of your sins. He has forsaken you; and now, if you have any pity upon your wives and children, keep the peace.' Agrippa talked in this way an hour or two, and he and Bernice both wept."

"Probably some of these same Jews," said Mr. Sherman, "heard Christ when he said, 'How often would I have gathered you, as a hen gathereth her chickens under her wings, and ye would not.' Poor Jews! they did not know when good came, and now they were left to their doom. Before Agrippa left the city, he told them that they must build up some of the places which had been broken down, and pay their tribute to Cæsar, and thus prevent complaints. For a long time they had objected to paying taxes to the Romans; even when Christ was with them they asked him if it were lawful to pay tribute to Cæsar."

"He taught them by example to do it," said Jennie. "He once wrought a miracle to get the money."

"Yes," said Mr. Sherman, "Christ taught them to obey their rulers. These Jews accepted the advice of Agrippa, and paid up all that was due, and the war spirit subsided for a while."

Charles said, "The difficulty was, there were

two parties in Jerusalem. One was for resisting and fighting the Romans; and the other, with Josephus at its head, was for peace. Some suspected he was for betraying his nation more completely into the hands of the Romans; and their anger burnt so fiercely, that for several days he lay secreted in the temple. Eleazer, who was the ruler of the temple, prevailed upon the priests not to offer any more sacrifices for foreigners, not even for Cæsar, as they had usually done. The chief men in the city saw what that would lead to, and begged of the people to do differently; but as they persisted in their course, which was creating great dissatisfaction, word was sent to Agrippa and also to Florus that more troops were necessary in order to keep the people quiet."

"Agrippa was sorry," said Mr. Sherman, "to hear of this necessity; he could not bear to destroy any part of the city, especially the beautiful temple. Yet as he was placed in his office by the Romans, he felt that he must keep the Jews in subjection. He gave Philip, one of his generals, three thousand

men, and ordered him to Jerusalem. But Florus paid no attention to the request for troops, for he had rather have disturbance than not.

"This asking for an increase of the army had a very different effect from what was expected. The Jews were aroused, and with Eleazer at their head, armed themselves, and seized upon the temple and the city surrounding it. But the Roman soldiers, with another party of the Jews, kept possession of the rest of the city, and for several days these parties fought each other.

"Hundreds of robbers, who were prowling around, came in and joined the army at the temple, and with their short swords, which they carried concealed, stabbed all who opposed them. When Philip with his army arrived, the peace party expected that Eleazer and his men would be routed; but they were disappointed, for they rushed furiously down, and drove the Romans back. They set fire to the beautiful house of Ananias the high priest, and the flames had hardly burst forth there before

dark clouds of smoke began to rise from the splendid palace of Agrippa and Bernice. They also applied the torch to the buildings where their public papers were kept, and all were soon reduced to ashes. Mines were also dug under some strong towers where the people were assembled, and they fell, killing hundreds. Poor Ananias the priest was nearly crazy in the tumult, and crawled into an

aqueduct; and Hezekiah his brother hid not far off, and there they lay in great fear while the work of death went on above them. But they were found next day by the robbers, who took their lives. When God gives up a people, he chooses his own instruments by which to punish them. All these troubles were steps towards the final overthrow of Jerusalem."

"Well, father," said Charles, "the Jews did not seem to be any better off in other places; for in Cæsarea Florus was murdering them by thousands. They ran to and fro, trying to save their wives and children; but twenty thousand lay dead there in the streets at one time. As soon as the news of this horrid massacre spread over Palestine, every city was aroused and flew to arms. Some joined their enemies, and they fought and destroyed each other in the most dreadful manner.

"When it was night, a terrible fear, worse if possible than death itself, prevailed, and robbers could be seen treading around among the dead look-

ing for plunder. At Scythopolis the Jews were so alarmed that they all went into the ranks of the Romans; but they were suspicious of the Jews, and fearing they might betray the city, commanded them to go to a grove, a few miles out, and remain there in quietness. They left their all and went; but the second night they were awakened only to see themselves and their families cut down by the sword of the Romans, and learn too late that they had been sent there that they might all be killed at once. When the sun arose the next morning, it looked down upon thirteen thousand dead bodies in that place. At Askelon, a city of the Philistines, twenty-five hundred were killed. At Ptolemais and Tyre, and indeed in every city, imprisonment or death was their portion. And even down in Egypt, at Alexandria, the Romans are said to have killed fifty thousand in one day."

"Charles," said Mr. Sherman, "you give us a very deplorable account of the country, and of the Jews generally; I should suppose that by that time

there would have been some organized army among the Jews for their own protection."

"Josephus did call a large meeting in Jerusalem," said Charles, "and told the people that, as the difficulties had gone so far, there was no hope of peace, and if they would unite, he would do all in his power to help them. So he joined heartily with his nation, and became their counsellor. Cestius heard of all the movements and disturbances in the country, and thought the time had now come when an army must be raised and the Jews brought into subjection.

"He took the twelfth Roman legion from Antioch; and many small cities each sent in two thousand cavalry, with great numbers of archers; and the petty kings around furnished troops; so that, when they were all collected, armed, and drilled, they looked very formidable. Agrippa took part of them under his command, and marched down with Cestius towards Jerusalem. When they reached Zebulon, a city of Galilee, not an individual was to

be seen; all had fled to the mountains; so they distributed themselves over the city, which was full of every good thing, took what they wanted, and then set fire to the place, though it was of admirable beauty, and marched on. The inhabitants soon after returned, only to see the smouldering ruins of their once peaceful homes. It aroused them, however, and hundreds hurried on to assist in the defence of Jerusalem.

"The Feast of Tabernacles occurred about this time, and as Jerusalem was filled up with strong men, they were armed and put upon duty. Josephus estimates that on such occasions not far from three millions of people were in the city, and Cestius thought this a good time to strike a blow."

"His camp," said Mr. Sherman, "was a few miles from Jerusalem, and was equal to any of modern times. If the ground was uneven, they levelled it, and divided it up into streets. The tent of the general was placed in the centre, and his officers were encamped around him, while the common sol-

diers occupied the rest of the space. A high wall, with towers at equal distances, encircled it, but spaces were left for the great engines with which they threw arrows and stones. A gate on either side was for the use of the men and the huge army of elephants. Other beasts were employed, particularly horses and mules, which they had by thousands. When they were about to leave the camp to attack an enemy, trumpets were sounded. At the first blast the tents were all taken down; at the second the baggage was laid upon the beasts, and all stood ready; at the third they marched. The horsemen, with headpieces and breastplates, carried a sword in their right hand and a long pole in their left. A shield lay before them, with several broad darts. The footmen also had headpieces and breastplates, a lance, a spear, a buckler, a saw, a pickaxe, a thong of leather, a hook, a basket, and provision for three days. A brazen eagle, to which they paid divine honors, led them wherever they went, and slothfulness or desertion was punished with death."

V.

JERUSALEM ATTACKED.

"ON the following Sabbath, as the bright sun gilded the tops of the mountains which were round about Jerusalem, and lighted with splendor the

golden temple, the Romans were seen advancing in solid phalanx towards the walls of the city. The brazen eagle was raised on high, and they were exulting in the thought that the thousands of Jews before them would fall an easy prey to their prowess. They had waited for holy time, thinking the Jews on that day would make no resistance, which had indeed been true in some parts of their history, but now they were ready and desperate."

"Father," said Charles, "they were greatly encouraged on account of their numbers, and rushed out from the gates with such force and violence that they broke the ranks of the Romans and marched through the midst of them, killing and slaughtering as they went. Some of the horsemen wheeled, and went to the succor of those who were firm in their places, and thus saved Cestius, who had been in great danger. Four hundred footmen among the Romans, and one hundred and fifteen horsemen, were killed. Cestius then ordered a retreat to the camp. The Jews followed, and fell upon them as

they went, and captured many of the elephants that carried their weapons of war. Cestius lay in camp three days; but the Jews were on the watch, and determined that he should not move without trouble."

Mr. Sherman said, "There were many Christians in the city. Some of them had seen and talked with Christ thirty-three years before, and had heard him say that when they should see 'the abomination of desolation standing where it ought not'—which meant this very army, with the images of their idols in their ensigns—and 'Jerusalem compassed with armies,' then they should 'flee to the mountains.' But now how could they? The gates were shut and watched; no one could go in or out; every day they were expecting another attack from Cestius; and, with his well-trained forces, he felt sure of taking the city. All they could do was, to pray that God would deliver them; they could see no possible way of escape. The mountains around were covered with Jews, anxious to fall upon the Romans

if they made a move in any direction; and the thousands in the city were equally determined to do them all the harm they could. Agrippa saw his danger, and thought to try what words would do. He hoped to divide the Jews into parties who would fight against each other; so he sent two men with orders to say to the Jews that if they would lay down their arms and come over to him they should be pardoned.

"The Jews were so outraged by such offers that they slew one of the men, and the other made his escape badly wounded. Some of the Jews, however, were indignant at what they termed the rash usage of the peace embassadors, and this occasioned a war among themselves. Cestius was on the watch for this, and when he saw the disturbance, took his whole army and attacked the Jews around, and drove them back into the city. He then moved his camp nearer the walls."

"The poor Christians," said Jennie; "I hope they will escape somehow."

"It will be easy for God to open a door for them," replied her father.

"For three days after this," said Charles, "Cestius kept a large part of his army out among the neighboring towns, gathering grain. He was giving the Jews time for reflection, hoping they would come to his terms. But on the fourth day, with a very large force and a few battering rams, he attacked the city; and so furious were the blows upon the wall that it began to crack."

"Why, father," said Jennie, "if the city was so strongly fortified both by nature and art, and had stood so many years, why should it give out now so easily?"

"You must remember, my daughter, that Jerusalem had been taken several times, and its walls destroyed and rebuilt. Perhaps the walls were not as strong as formerly. In the time of Herod the city had outgrown its walls on the north, and he built a new wall for its protection. It was at this wall, which was never completed, that Cestius was

at work; and after a hard struggle with the Jews, who threw stones and darts with great force, it fell. The Jews all ran, and the Romans marched in with great rejoicings.

"But Cestius found that another wall, which could not be so easily destroyed, stood between him and the upper part of the city. He set fire to all the buildings where he was, and then made arrangements to attack the city where the Jews were assembled.

"There was great consternation among the Jews. Some were for giving up and opening the gates at once, others were for fighting till every man should fall; and in the confusion, a few slyly slid off, and informed Cestius that they would open the gates and let him in. He looked upon their offer with suspicion, and after consulting with his officers, concluded he would not trust or accept their friendship."

"I am glad he did not," said Jennie.

"But, my daughter," said Mr. Sherman, "the

Romans soon after appeared behind the wall near the temple with their battering rams. And no sooner had they made their attack, than Josephus and all the Jews who loved their nation, resisted, and fought with all their energy, determining to give their lives, before the Romans should take their great and Holy House. Florus had secretly corrupted the camp-master of the Roman army, and a great number of the officers of the horse; and by this means the war was prolonged, they not taking advantage of opportunities presented.

"About this time many of the principal men among the Jews became disaffected, and, through the persuasion of one Ananus, were about to open the gates and invite Cestius in. But he could not believe they were in earnest, and delayed till the treachery was discovered. Ananus and his followers were seized, thrown from the walls, and pelted with stones.

"For five days the Romans made their attacks upon the wall to no purpose. Then Cestius took a

great many of his most valiant men, with many archers to clear the Jews from the wall, and attempted to break through into the temple. Several times the Jews drove them back; but at length the arrows flew so thick, they were compelled to give way. The Romans were undermining the wall, and had all things ready to set fire to the gate of the temple.

"Great distress now filled Jerusalem, and many wept and lamented, as if their beautiful and holy temple was already in flames. There seemed to be no help for them; the fighting men were driven back, and others were rushing forward to open the gates, when Cestius, not knowing how matters stood within, suddenly became discouraged and gave orders for his army to retire to the camp."

"Now," said Jennie, "the Christians may have a chance to escape."

"Yes," replied her father, "our historian Josephus says that 'The most eminent of the Jews swam away from the city as from a ship when it was about

to sink.' It has also been said that, when the city was finally destroyed, not one of the followers of Christ perished within its walls.

"Cestius lay in camp that night, and the next day moved off farther. Of course the Jews followed him, and fell upon the rear, and by darts and stones killed many of his men; others attacked the sides of the columns as they marched, and thus they went on till they reached their old camp at Gabao. On their way, Priscus, the commander of the sixth Roman legion, was killed; also Longinus the tribune, and Emilius Secundus, commander of a troop of horse. A great part of their baggage was also captured.

"Two days Cestius lay in camp, in great perplexity, not knowing what to do. The country was covered with Jews, and their numbers were continually increasing; so he concluded that the longer he remained there, the worse off he should be. He gave orders to kill the mules and other animals, except such as carried their darts and machines,

that they might not fall into the hands of the Jews.

"When all were ready, the Romans marched out in face of the Jews, who did not annoy them much in open ground; but in narrow places they poured upon them stones and darts, and filling up the narrow way hindered their march and threw them into confusion. The horsemen could not climb the ragged sides of the heights to attack the Jews; many of them attempting it fell, and were destroyed. The distress they were in caused them to lament aloud; but the Jews shouted and rejoiced, till the mountains echoed back their joy. Had not night set in, Cestius and his whole army might have been taken. But they fled into Bethhoron, a place twelve miles from Jerusalem, while the Jews lighted down all over the hills, waiting for them to come out again in the morning.

"Cestius now came to the conclusion that he could never get off with his army in the daytime, and contrived how he might best run away. He

selected four hundred of his most courageous men, and placing them upon the strong fortifications, told them to erect their ensigns in the morning, that the Jews might believe that the whole army were there; then, with the rest of his troops, he stole slyly off, and travelled most of the night before his flight was discovered."

"When the Jews saw the ruse, they slew the four hundred men, and then with all their might pursued on after Cestius. All the way they found the road strewn with weapons, engines, and instruments of war; but on they went as far as Antipatris, some twenty miles or more from Jerusalem, when they concluded to turn around and give up the chase.

"On their way back they gathered up the engines, and what other things they wanted, robbed the dead of any valuables they had upon their persons, and returned to Jerusalem with great rejoicings. They had killed five thousand and three hundred footmen, and three hundred and eighty horse-

men, while they had suffered comparatively little. This was in October, in the twelfth year of Nero's reign."

"That was a very mortifying defeat for those boastful Romans," said Charles, "and no sooner did the news of it reach Damascus, than out of revenge, ten thousand unarmed Jews whom they had shut up were killed."

"Soon after the Jews who had pursued Cestius returned to the city," said Mr. Sherman, "they persuaded some and compelled others to break the allegiance they had professed to the Romans, and join them; and a large meeting was called and held in the temple, where the war was discussed, and generals appointed to take charge of different parts of the country. Josephus was to have command of Galilee; a man by the name of John was in charge of some cities near by; others were sent to other parts, and so the whole land was placed under military rulers. A hundred thousand young men in Galilee soon offered themselves, which made a fine army for Josephus, who had been collecting arms from the spoils of the enemy and from other sources, so that nearly all his men were equipped.

"Getting his troops out in a large place where he could review them, Josephus made a long address, in which he spoke for some time of the thorough discipline of the Romans, their determination of spirit, and their courage, and said, 'If you wish

to repel these enemies of yours, and drive them from your country, you must not only observe all things which I teach you, but you must keep from thieving, robbery, and other sins, which provoke God to fight against you.

"These one hundred thousand young men who stood there that day full of life, and with buoyant hope of future success, each holding the old weapon assigned him, looked with pride upon their noble general, and determined as far as possible to obey his orders, and rid their land of the oppressor's rod. Josephus taught them to give signals; to call and recall by trumpets; to extend the wings of the army, and to wheel them about. He divided them into companies, and appointed subordinate officers over them, after the manner of the Romans. These officers he chose from the people of Galilee, in order to identify them in the work and to make them his fast friends."

"Father," said Charles, "Josephus was all engaged in administering the affairs in his field, think-

ing he had the coöperation of all other officers near him, and wholly unaware of the trickery and hatred of John of Gischala.

"This John was very deceitful, and while he pretended to respect Josephus, was all the time plotting his overthrow. He had no principle, and to serve his own ambition would have gone as readily into the Roman ranks as into his own. Power was what he wanted, and power was what he was determined to have, even should he have to murder Josephus to gain it. He was in great want of money, and by deceiving Josephus, got the privilege of supplying a part of the country with oil; and by purchasing cheap and selling dear, he made large sums, with which he hired men to coöperate with him against Josephus.

"At another time he pretended to be sick, and asked leave to go to Tiberias for the sake of the hot baths there. Josephus treated him very kindly, and ordered nice accommodations for him; but no sooner had he reached the city, than he began to

spread his treason; and had not Josephus been informed of his treachery, the city would have revolted. Josephus went there with an army, and John made his escape."

"I am glad to have you speak of this man," said Mr. Sherman, "for we find him practising his knavery down even to the final overthrow of Jerusalem."

"On another occasion, father, he made Josephus a great deal of trouble, and it came near costing Josephus his life. Ptolemy, the steward of King Agrippa and Bernice, was passing through the country, carrying a great many rich garments and many silver cups, and six hundred pieces of gold, when one of the Jewish guards laid a snare for him, and robbed him of the whole. It was all carried to Josephus. The robbers expected a share of it, and being disappointed, united with John in raising a great outcry against Josephus' loyalty; and made so many believe that their general was going to deliver them all into the hands of the Romans, that

they surrounded his house in the night, and he barely escaped with his life."

"Yes, Charles, Josephus had a great deal of trouble in establishing himself in Galilee; but he finally succeeded, and all went to work in earnest to prepare for the return of the Romans.

"In Jerusalem, two men were appointed as governors of the city; but there was much confusion, and very little order. One Eleazer, the son of Simon, had managed by trickery to get into his possession much of the spoil they had taken from the Romans, and the money they had taken from Cestius, and to him the people were obliged to submit.

"In every city, all through Galilee, every man was engaged either in strengthening the walls, or making instruments of war, or preparing for long sieges by laying up in the cities immense quantities of provisions. Jotapata, which we shall hear from hereafter, was not well supplied with water; and as there was no way of bringing it into the city in as short a time as they had to work, they concluded

to depend upon the cisterns, as some other places did, hoping all the time that they should escape a siege."

"Father," said Jennie, who had been listening in silence, "were the people in Jerusalem expecting the Romans back upon them again?"

"Yes, my daughter," replied Mr. Sherman, "they were expecting them back; and in every part of the city men were busy at their anvils, making darts and other instruments of war, or carrying stone and timber to those who were repairing the walls, while others still were making all kinds of armor. Every day also, at different places in the city, might be seen large companies of young men hurriedly drilling, though without much system or order; and the whole city was but a great workshop of tumultuous labor. But if you had walked around and watched the sad countenances of the older people, and listened to their lamentations, you would have known that they believed that those terrible days, of which Christ spoke, were now even

at the door. They wept and prayed and fasted, and with loud lamentations deplored their present hopeless condition."

"I should like to know," said Charles, "what the Romans were doing all this time. I wonder they should give the Jews time to build up their walls."

"They had enough to do," replied Mr. Sherman, "for their forces were pretty well cut up and scattered; and then they were obliged to report to Nero, their emperor, who lived in Rome; and as they had no railroads or steamboats or telegraph wires, they were obliged to send messengers on their slow sailing ships to carry the sad news of their defeat."

"Wasn't Nero angry when he heard that the Romans had been defeated?" asked Charles.

"He was indeed," replied his father; "but he tried to hide his mortification, and in a pompous way said, 'My generals have been remiss; they have not done their duty; I'll send a new com-

mander, who will exterminate those rebellious Jews.' Then he began to wonder whom he could send; he wanted the very best man he had among his officers. He finally concluded to send for an old gray-headed general who had conquered the Germans at one time, had recovered the British Isles at another, and had been in the army nearly all his life. His name was VESPASIAN.

"When the old man heard what Nero had to say, he replied 'that he would undertake the war, but that he must have more troops.' Nero told him to do whatever he thought best; so Vespasian sent his son TITUS down to Alexandria in Egypt for the fifth and tenth legions."

"How many soldiers were there in a legion?" asked Charles.

"A legion was six thousand men," replied Mr. Sherman.

"Then," said Jennie, "he sent for twelve thousand old warriors. Josephus had better build his walls strong."

"Vespasian," continued Mr. Sherman, "told Titus to go down to Alexandria, put his troops on board ships, and sail direct for Judea, while he would go by land, and meet him there. Of course it took a long time to accomplish all this; and it gave Josephus time to fortify the cities, and bring the Jews to act together. Vespasian finally arrived at Antioch, where King Agrippa with all his army waited to receive him.

"Josephus was wide awake to all these movements; and when he heard of this great army, and then thought of the poorly-armed Jews, and their disposition to desert and fight against each other, he was discouraged, and felt that it was of no use to try to hold out any longer. Yet he would not say so to those who were depending upon him and looking to him for help, for they would then consider him a traitor and a deserter; so he determined to fight till the last, and die with the rest.

"Vespasian prepared for his work of death by reorganizing his troops; and when all were ready,

he marched down towards Ptolemais, which lies on the Mediterranean below Tyre."

"The Jews came out and welcomed him at Sepphoris," said Charles.

"Yes," replied Mr. Sherman, "and Vespasian left them six thousand footmen and a thousand horsemen, to pass over the plain and do all the harm they could. Josephus did not like to lose that city, especially as he had built great and strong walls around it. So he took an army and marched against it; but he could do nothing, and soon ran away and went off to Tiberias."

"Yes, father," said Charles, "and the people at Tiberias were very much frightened when he came there, and thought the Romans would come after him and destroy their city; and they knew too that Josephus was beginning to despair of success, and that added to their distress."

"Well, what effect did Josephus' attempt to recover Sepphoris have upon the Romans?" asked Mr. Sherman.

"Oh, it made them very angry, and a great deal worse," replied Charles. "Those horsemen rode night and day scouring the country for miles, burning houses, killing every one they thought strong

enough to fight, and taking others off into captivity. Galilee was filled with distress, and the people flocked to the walled cities to get away from the Romans."

"Josephus," said Mr. Sherman, "was at a loss to know what to do under these terrible circumstances, and wrote to the men in power at Jerusalem, and told them the true state of affairs. He requested them to inform him immediately if they thought of coming to terms with the Romans, and if not, to send him an army as soon as possible."

VI.

Vespasian—Titus—The Siege of Jotapata.

"Titus," said Mr. Sherman, "had made all the haste he could, and had sailed very rapidly with his troops, considering that it was winter, and Vespasian was both surprised and rejoiced when he arriv-

ed at Ptolemais. As soon as the troops were landed Vespasian went out to review them.

"They were a savage looking set of men, who had become hardened by seeing suffering, and were now ready for any deeds of blood in Palestine. Titus joined them to the fifteenth legion, which was with his father, and eighteen cohorts followed these legions."

"How many were there in a cohort?" asked Jennie.

"Generally six hundred foot soldiers," replied Mr. Sherman, "but these were not all; five cohorts with a troop of horse came from Cæsarea; five troops more from Syria; Agrippa sent in thousands of men, and the king of Arabia six thousand more, who were all archers. When the army was numbered they found they had over sixty thousand men."

"We are told too," said Charlie, "that Placidus, who was doing so much damage with his horsemen over Galilee, saw so many running to Jotapata that he determined to take it; but the Jews came out

and fought bravely, and drove him off in disgrace. That made Vespasian angry, and he said that he would soon be ready, and then they would see what could be done."

"Yes," replied Mr. Sherman, "Vespasian had been at Ptolemais for some time, and now he was about to move forward, and if possible find and take Josephus. He thought if he could but get him, the other Jews would be discouraged, and give up at once."

"Father," said Charles, "I have read all about the siege of Jotapata, but I cannot tell it as well as you can."

"Very well," replied Mr. Sherman, "I shall tell you in the first place, that the city was in northern Galilee, away up on a hill, and could only be approached from the north; and there the road was so bad that an army of horsemen could not reach it. Vespasian came within a few miles, and then sent so large a number of men to level and widen the road that they finished it in four days."

"Where was Josephus?" asked Jennie.

"He was off in Tiberias," replied Mr. Sherman; "but he heard of what was being done, and determined to go and do what he could to save his friends. He thought it very probable that the city would be taken, and perhaps he should perish with the rest; but as he was the commander of the army and the protector of the country, he could do nothing else."

"Father, Jotapata was the city where water was so scarce, and they had nothing but cisterns to depend upon," said Jennie.

"Very likely they might suffer for the want of it before they got through," replied her father; "but Josephus had come, and the people were greatly encouraged. It was in the spring too, when the trees were putting forth their new green leaves, and when the birds began to come back to sing among the boughs, and build new nests in their old homes. Yet notwithstanding all this, there was a gloom hanging over the city. One man, we are told, skulked off and got over into the camp of the Romans,

and informed them that Josephus had arrived and was then in Jotapata. Vespasian was very glad to hear that, and said, 'God is delivering him into our hands, or he would never have shut himself up there.' He ordered Placidus to take his thousand horsemen, and go and keep Josephus in the city during that night; and promised that he would come the next day and attack the city.

"It was near night when Placidus reached Jotapata and posted his troops around it; but Josephus saw the movement, and knew that the siege had now begun."

"I think there was n't much sleeping there that night," said Charles.

"Probably not," replied Mr. Sherman, "unless by the little children, who knew nothing of what was before them. But I can imagine that their mothers hung over them with aching hearts and tearful eyes."

"The next day I think they felt worse, father," said Charles, "for Vespasian came towards night, and pitched his camp on a hill where all could see him."

"Oh, yes," replied his father, "and what a wail of sorrow went up from those distressed hearts that night! and how anxiously they watched, as Vespasian set a double row of guards around the city, and then another row of horsemen on the outside of them. They had hoped to get away, but now they were shut in, and there they must stay. The next morning they saw that part of the army were marching down with their engines towards their wall.

"Josephus called his men together and said, 'You have nothing to hope for out of yourselves; fight with desperation for your wives and children.' The Jews then rushed out upon the Romans with great force, and fought like so many infuriated tigers. Vespasian and thousands of his men were watching from the hill to see how the battle was going, while the houses in the city were covered with mothers, wives, and children, anxiously looking over the wall for those they loved. Vespasian observed that his men were being driven back, and then called for the Arabian archers to come and

throw their darts and stones upon the Jews. Just think what a shower of them came from so many thousands of enemies! Why, the air must have been black with them."

"When Vespasian saw how the battle was going, he, with a great number of footmen, came around to a little hill from which the city might be taken more easily. When Josephus saw this move he was in great fear, and ran with a multitude of Jews to meet him, and succeeded in throwing him and his soldiers into confusion. At length night came on, and the armies retired to their quarters, tired out with the day's toils. For five days these two armies fought without much advantage for either side.

"Vespasian began to get vexed, and called a council of war. These commanders thought it best to cut down trees, and fill up the valley at a certain place; and when they should reach the top of the wall, they could very easily enter the city. The next day when Josephus saw this army marching off in such large numbers, he suspected something

of the kind; but when he saw them returning with large trees, and vast heaps of stone and dirt, he understood what they were doing, and ordered his men to cast down upon them stones and darts from the wall. This compelled the Romans to stop till they could twist the boughs of trees together and form screens, behind which they expected to work. But the Jews rolled down such great rocks, that the trees and the men were crushed before them.

"Vespasian then ordered his men to bring out a hundred and sixty engines, and calling out all the Arabian archers, stationed them around the city, to throw stones, fire, and lances upon the people. It was not long before they were all at work, and great stones flew screaming through the air, striking with tremendous force. Then firebrands whizzed near or against the Jews' heads, while the arrows came in showers."

"Oh, I remember," said Charles, "the Jews dashed out in great numbers, and set their engines

and their trees on fire, and burnt up their works. Vespasian then put his army in such a position that the Jews could not rush out upon them, and then they went on filling up the valley, till they felt that they were quite sure of the city."

"The Jews would not give up even then, and went to work and raised their walls higher," said Mr. Sherman. "Josephus first ordered them to kill a great number of oxen, and take their wet skins and fasten them up for screens. This they did, and they worked night and day behind them, till their wall was raised far above the Roman banks. They also built towers upon them, from which they threw stones and darts upon their enemies without being themselves exposed."

"That was perseverance," said Charles.

"Yes, Vespasian was quite disheartened," replied Mr. Sherman, "while the Jews were so much encouraged that they commenced again to dash out and burn all before them. Vespasian finally said that the only thing he could do was to guard the

city, that no one might escape, and starve the people into submission or to death."

"O father," exclaimed Jennie, "how wicked and cruel!"

"People in war are not very merciful," replied her father. "The Jews knew, however, that they had plenty of provisions for a long siege; but they were indeed anxious about the water, and thought best to commence immediately to use it by measure."

"Father," said Charles, "this was in the spring, and as it did not rain in Palestine in the summer, it might be months before their cisterns would fill up again."

"Why, I should have been thirsty all the time," said Jennie, "if they measured it out to me."

"So were they," replied Charles; "and they made a great ado, and were constantly running with their dishes in sight of the Romans, who often threw javelins among them, and killed many."

"Vespasian," said Mr. Sherman, "thought from what he saw that the water would shortly fail, and

began to feel that he should soon have possession of the city; but Josephus was cunning enough for him; for though he did not like to spare the water, yet he ordered that a great many clothes should be wet, and hung upon the battlements, till the wall should be covered with water. Vespasian looked on with astonishment. 'Why,' said he, 'I thought these Jews had n't water enough to drink, and here they

have it to throw away. There is no use lying here waiting; let us attack the city at once.'

"That was just what the Jews wanted, for they preferred to die in battle rather than by thirst and starvation."

"Father," said Charles, "while the Romans were lying still some of the Jews dressed themselves in sheepskins, and trotted off in the night like dogs, and brought in some things which they very much needed, through an unguarded part of the city."

"Yes," said Mr. Sherman, "Josephus was full of contrivances, yet he had but little hope of saving the city. He knew, indeed, that it would soon be taken, and began to contrive how he and some of his officers might escape. The Romans had found out the sheepskin trick, so there was no help there; and the people also soon found out Josephus' wish to escape, and crowded around him, and with tears begged him not to leave them. 'We will fight till the last,' they said, 'if you will stay; but if you go, we can do nothing more; the city will be taken,

and our wives and children murdered.' Josephus replied: 'If I go, I can send you help, and in that way do you some good; but if I stay here we shall all soon perish together.' The people then flocked around him—women with babies in their arms, little children, and old men—and falling down before him, caught hold of his feet and held him, and with great lamentations and tears begged him to remain with them. Josephus was greatly distressed. He knew he could not save these people from death by remaining, but he pitied them from the depths of his soul, and finally told them that he had decided to stay and die with them.

"Oh, how delighted these poor creatures were! It lengthened out, they thought, their miserable existence, and they still hoped that something might occur to drive their enemies away. They were so elated that they rushed upon the Romans with such fury that they drove them back even to their camp, and for several days they were obliged to retreat.

"Vespasian was mortified to be so annoyed, and

called for his archers to clear the men from the walls. He then brought his great battering-ram, and commenced pounding away with all the force he had upon the wall. At length it began to give way, and the people within screamed and lamented as if they were already in the hands of the Romans. Josephus hurried, and filled large sacks with chaff, and tying a rope to each, dropped them down between the engine and the wall."

"Yes, father," said Charles. "that hindered a little; but the Romans contrived to cut off the ropes; and then, as much of the wall was new, it broke and began to tumble."

"And don't you remember what they did then?" asked Mr. Sherman.

"Yes, I do. The Jews collected a great quantity of pitch, brimstone, and bitumen, and rushed out with such a blaze that that fifth legion from Alexandria was thrown into confusion and ran for their camp."

"And just afterwards," said Mr. Sherman, "a

dart which was thrown by a Jew hit Vespasian in his foot. This greatly alarmed the army, and when Titus saw the blood he was very much alarmed ; but Vespasian got up, and moved around before them to show that he was not seriously hurt.

"This wound exasperated the army, and they rushed back upon the Jews with great rage and noise. It was now night, and a terrible night it was ; for the sounds caused by the working of the engines, the shrieking of the flying stones, the yells of the warriors, the agonizing cries of the women and children, and the groans of the dying made it truly a night of horrors. Towards morning Vespasian told his men that they might take a short rest, and afterwards they would go up into the city ; and all this time he had the city surrounded with horsemen, who were to kill any who should make their escape.

"The day dawned, the women and children came out, and when they saw the wall partly down, the dead and dying and blood every where, they mourned and screamed so terribly that Josephus

ordered that every woman and child should go into the houses and remain there ; for the men could not fight while they were present.

" The Romans were now back with their ladders to scale the walls ; and as the last thing that could be done, Josephus had large quantities of boiling oil brought and poured down upon them. Oh how they shrieked and rolled back in agony as this burning oil ran down under their armor, which they could not remove, burning their flesh to the bone. Vespasian drew back his men, and began to think he should never succeed in subduing the place. He had been there now one month, and yet the Jews held out with determination. Vespasian set his army to building towers, on which he placed light engines, and from these he threw darts and stones directly down upon the Jews.

" Forty-seven days these Jews had withstood all the force the Romans brought against them ; but that night a miserable Jew, in hope of saving his own life, crept slyly off over to the camp of the Romans,

and told Vespasian that not many were left in Jotapata who were able to fight, and those were so thoroughly tired out that they would fall asleep before morning, and then might easily be taken. Vespasian was doubtful about the truth of this, for the Jews would not often betray each other. The Romans caught one but a few days before, whom they tormented, and finally crucified, in order to make him tell what he knew of Josephus and the city; but he told them nothing.

"Vespasian concluded finally to act upon this man's advice, and sent his army just before day, with ladders, which they placed very quietly against the wall, and Titus walked up and looked around. There lay the guard asleep; and the soldiers who followed Titus cut their throats; and on the whole army went, and had possession of the city before the Jews were aware that they were within the walls. Then commenced a terrible slaughter. Women and children ran frantic; some men fought till they dropped dead, and many killed themselves.

"Josephus ran to a deep pit, jumped in, and crawled up to one side, where was quite a large space out of sight. There he found many of his officers and friends, with food enough to last several days. But the Romans were looking for him in every place. They turned over the dead, and searched the houses, killing all who came in sight, till the city ran with blood.

"At night, when he supposed the Romans were asleep, Josephus went out to see if there was any way of escape. But there was the watch by the wall, and by the gates were soldiers with drawn swords, and soon Josephus went back into the pit again. He lay quietly all the next day, but at night he stole out again. Still the guard was there, wide awake, and Josephus felt quite discouraged as he went back and jumped down into his miserable prison. But he and his companions were startled the next morning by hearing people walking, and half-whispering up over their heads. They listened, and drew back out of sight; it surely was the Ro-

mans; yes, it certainly was! They turned pale; their hour had come; they had been betrayed. In a moment more Josephus was called, and ordered to come out. Then the news spread, and the Romans rushed together, anxious to get hold of the man who had done them so much harm; but he would not appear. Vespasian sent him word that his life should be spared; still Josephus was afraid to trust him. Vespasian then sent Nicanor, who, years before had been an old friend of Josephus, and he assured him that he should not be hurt. Josephus was about to leave, when the men with him raised a great noise, and said he ought rather to kill himself like a brave man, than to give up to the Romans; and declared that they would run their swords through him if he attempted to go. Josephus had great difficulty in getting away, but finally Nicanor led him off to Vespasian. Then some cried, 'Kill him! kill him!' but Vespasian said, 'Put him in chains, and keep him closely; I will send him to Rome to be judged by Nero.' Jo-

sephus did not like that, and told Vespasian that he wished to say something to him in private.

"Vespasian then sent all away except Titus and two generals, when Josephus said, 'God has revealed to me that Nero will soon die; afterwards you will be proclaimed emperor over the world, and Titus your son shall be your successor.' Vespasian had had no thought of ever occupying the throne, and was both surprised and pleased. Still he was doubtful about the truth of this till he made inquiries and heard that Josephus had before foretold events, which actually came to pass. He then treated Josephus with kindness, though he kept him bound with chains. Titus too formed a strong attachment for Josephus, and thought him a brave and noble man, and was ready to help him out of prison as soon as he could."

"That was a pretty shrewd guess of Josephus, wasn't it, father?" said Charlie. "You don't suppose God really told him what was going to happen."

"No," said Mr. Sherman; "but the change he spoke of was likely enough to take place, for many a Roman general succeeded in getting the throne; and he knew it would please Vespasian very much."

"Poor fellow," said Jennie, "he fought so bravely, he ought to have been set at liberty. Do you think, father, that he was taken to Cæsarea?"

"Yes, I presume he was," replied Mr. Sherman, "and he may have lain in the same prison which Paul occupied a short time before. News went to Jerusalem that he was killed at Jotapata. His father and mother and wife were at Jerusalem yet, and were greatly distressed when they heard he was captured and slain; indeed the whole city mourned and lamented for him many days.

"All through that summer and the next, Vespasian went on subduing the cities of Galilee, which suffered about the same things that Jotapata had done. Down by the sea of Galilee, where our blessed Saviour spent so much of his time when on earth, Vespasian selected six thousand of the strong-

est of the young men he had taken, and sent them as a present to Nero, and thirty thousand he sold for slaves."

"So many as that!" exclaimed Jennie.

"Yes, my child," said Mr. Sherman, "this was a very small part of those who suffered in the same way. Vespasian finally came to Gischala, where that miserable fellow John lived, who now made his escape to Jerusalem. God sometimes makes use of just such wicked men as he, to carry out his own purposes. I think we shall hear of him again before Jerusalem is taken."

VII.

Vespasian Emperor—War.

"All the cities around Jerusalem Vespasian destroyed," said Mr. Sherman, "as he had done Jotapata; slaying the inhabitants, or selling them into slavery. The war carried ruin through the

hill-country and the plain, and desolation was written upon all things. Jerusalem was not yet touched, it was shut up within itself; none could desert, as indeed they had nowhere to go, but into the very jaws of their enemy.

"Vespasian retired for a while to Cæsarea for a little rest, when he designed to come out and finish his work by destroying the great and Holy City. But he had not been long at Cæsarea, before he heard with great surprise of the death of Nero, which caused a profound sensation among those Roman warriors. The question, 'Who is to be the next emperor?' was discussed; but they soon heard that a man by the name of Galba had been proclaimed. And Vespasian requested Titus to go by ship to Rome, although it was winter and bad sailing, to get any commands this new emperor had for them.

"Agrippa accompanied Titus; but they had not gone more than halfway, before he heard that there was almost a civil war at Rome; that Galba was

dead, and that a man by the name of Otho had become emperor in his stead. Titus immediately turned back, and hurried to inform his father. Not many weeks after this, Otho killed himself, and Rome was in great disorder. The soldiers then began to beg Vespasian to assume the government himself; and though he at first hesitated, he finally yielded, and there in Palestine, he was proclaimed emperor of Rome, amidst great rejoicing. This reminded him of Josephus' prophecy, and he ordered him to be brought in.

"How thin and haggard the poor man must have looked when he appeared at the door, dragging that heavy chain! We imagine him stretching out his hand and saying, 'Did I not tell you, O Cæsar, thou emperor and lord over the land and the sea, and over all mankind, that thou shouldest arrive at this honor?' Vespasian said, 'Cut off his chains. Put upon him new garments, and set him free.'

"Soon after this, Vespasian determined to go

to Alexandria in Egypt, to gain support in that city, and then go on to Rome. And whom do you think he took with him, Charles?"

"I don't know, father; was it Titus?"

"Yes, Titus and Josephus both," replied Mr. Sherman; "for he now wished to befriend Josephus, and make him as happy as he had been made miserable. When they arrived at Alexandria, thousands of people from every part of the empire came to welcome Vespasian as their new emperor. They rejoiced greatly, and had festivities, and offered sacrifices and oblations for many days. This was in the winter of A. D. 70; and Jerusalem had not yet been attacked, on account of the revolutions at Rome.

"But now, Vespasian told Titus that he should commit the whole to him, while he himself would go to Rome to care for the empire. Titus took a select part of the army which lay at Alexandria, and started on foot for Judea."

"Father," said Jennie, "he must have travelled

over nearly the same ground that Joseph and Mary and the infant Saviour did, a few years before; but they were not going to destroy people as Titus was, but to do them good."

"That is true," replied Mr. Sherman. "God sends his blessings first, and if they are rejected, then comes the punishment. He uses whatever means he pleases. Sometimes it is sickness, sometimes war, and at other times famine, and indeed they often all three go together."

"What were the people doing at Jerusalem all this time?" asked Charles.

"At first," replied Mr. Sherman, "they went to work and laid up vast quantities of grain and other provisions, so that in case of a siege they need not starve to death."

"That was sensible," said Charles.

"Yes," replied his father; "but it was not long before they began to fight again among themselves. That miserable John of Gischala was there, trying to get command of the city. He was very cruel,

and often murdered those who opposed him. But this could not go on a great while, for there were men of spirit there, who would not be ruled by such a tyrant; and quite an army of them, headed by a man by the name of Eleazar, came out boldly and took possession of the beautiful and holy temple; and when John with his army came against him, they fought from that place, and the temple was defiled with human blood."

"This," said Charles, "was while the Romans were marching on to destroy them. What miserable work they had! Wasn't there anybody there, father, that could bring them to see their folly?"

"There were people there," replied Mr. Sherman, "who were greatly distressed at this state of things; and they finally urged Simon, a man of great influence, to take hold of the matter, and see if he could not bring the city into order."

"Did he succeed?" asked Jennie.

"No, indeed, my child; he only made matters worse; for he fought both parties, and so they all three fought each other. John had engines, and threw stones and darts into the temple; so that when people came there to worship, they and the priests were often killed, and their blood ran with that of the animal they were sacrificing, and stood in pools in the court. John was so bitter against those who opposed him, that he and his army rushed down upon those great storehouses where were thou-

sands and thousands of bushels of grain, and set them on fire and burned them to the ground."

"Burned them!" exclaimed Charles.

"Yes, they did," replied Mr. Sherman, "just out of spite, although they knew that they and their own families would suffer for the want of food. Of course matters grew worse after this. Nothing could restrain them, and they went on fighting each other, and burning down buildings around the temple, till they had a large open space where they fought day and night, filling the city with hideous noises and death."

"Why, father," asked Charles, "why did n't the people, who were disposed for peace, take their families and get away somehow?"

"Because, my child, the gates were guarded, and if any attempted to go out, they were killed without mercy."

"Well, it could n't have been much worse," said Charles, "if the Romans had been there, trying to take the city."

"It would seem not," replied Mr. Sherman; "some thought it would be better, and were anxious to have them arrive."

"Father," said Jennie, "was n't it dreadful to have fighting going on in that temple? It was the house of God! And besides, you told us once that it was the most beautiful and costly building in the world, being covered with gold."

"Yes, my child, you have no idea of the splendor of that house. In the first place, the stones on which it was built were larger than any you ever saw. There are some to be seen there now twenty-five feet long; and Josephus speaks of several over sixty feet long, and thicker than I am tall, which makes a pretty large stone; and to put them in their places would be no child's play."

"Why, father," said Charles, "I do n't wonder the disciples said to Christ when they were leaving the temple, 'See what manner of stones these are.'"

"Yes," said Jennie; "and then Christ told them

the time was coming when they should be thrown down."

"Did these men go inside the temple to fight?" asked Jennie.

"The temple, my daughter, had around it several courts or open places, where thousands of people used to stand when they came up to their great feasts; and the whole temple area was surrounded by a high and strong wall, with a fort at the north end, called the tower of Antonia. These were the places, rather than the Holy Place itself, where so many were killed and so much blood was spilled.

"While these things were occurring, Titus had arrived at Cæsarea, reorganized his troops, and made ready to march against Jerusalem. He had the troops which his father had left, and those which were with Cestius when he was driven away from the city. These last were anxious to go and take revenge upon the Jews for their former defeat. Then he had his two thousand chosen men whom he brought from Egypt, besides a very wise man by

the name of Alexander, whom Vespasian sent as a counsellor and friend to Titus. Cæsarea was only sixty miles from Jerusalem, and the second day's march brought Titus within a few miles of the city, where he stopped and pitched his camp. He then chose out six hundred of his best horsemen, and went down to reconnoitre. He wanted to see what the fortifications were, and he hoped the people would be awed into submission without bloodshed. As he wound around the hills and through the valleys, he suddenly came to a spot where he had a splendid view of the city. The great temple dazzled his sight and astonished his men. 'That house shall never be destroyed,' he said, 'if I can prevent it; for it is a holy house, and a wonder to all nations.' While he was talking, he turned his horse into a road at the right, that he might view the wall from that side, when suddenly the Jews poured out upon them in such a tumultuous and unexpected way, that Titus was cut off from most of his followers, and came very near being killed. Two of his

men were cut to pieces and their horses taken. Titus finally made his escape with the rest, and was glad to get back into camp again.

"The next night, a legion which had been at Emmaus came up, and Titus assigned them a place on a hill, from which they had a fine view of the city and its golden temple. Another camp was pitched a short way back of these, and one or two other legions were stationed upon Mount Olivet."

"The city was nearly surrounded with troops," said Charles.

"You recollect," said Mr. Sherman, "that just before the crucifixion, when Christ was in Jerusalem talking to his disciples about the destruction of the temple, and the great tribulation that was to come, he added that when they saw the city compassed by armies, they might know that the desolation was nigh, and that then they must flee to the mountains."

"Do you think, father," asked Jennie, "that the Christians left when Titus came?"

"Yes, I think all who could escape from those tyrants inside did so, but most of the Christians had left three or four years before."

"Isn't it strange," said Charles, "that when these Romans lay there at their very gates, the Jews should continue to fight and destroy each other, instead of uniting against their common enemy?"

"Very," replied Mr. Sherman; "but some old Greek writer expressed a truth when he said, 'Those whom the gods mean to destroy, they first make mad.' These Jews made several attempts to unite, and one day they all rushed out together in a disorderly way upon the Romans at Mount Olivet, and came near routing the whole legion; but Titus heard of it, and took other troops there, and had a long hard fight. When the watchman upon the wall saw Titus moving his troops, he took it for a retreat, and shook his garment as a signal, and out rushed the Jews again like a drove of wild animals. They came as if they were shot from an engine; nobody could stand before them, and finally the

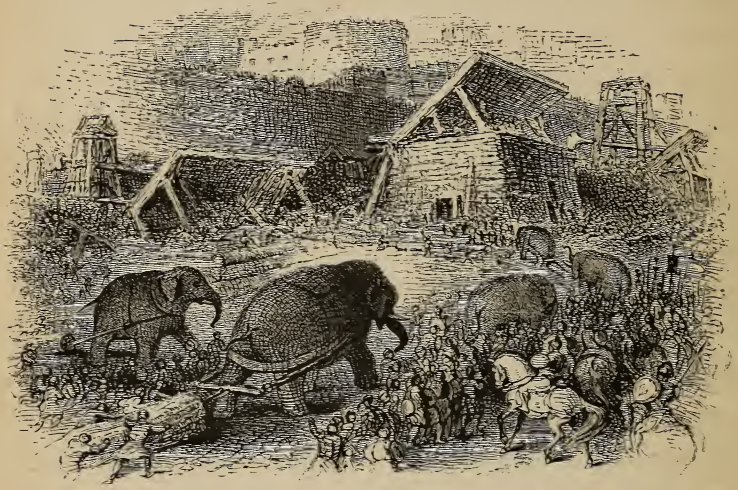
Romans were routed, and a great panic was created in the army. But Titus and a few others stood firm, which brought the Roman army to a stand, and they succeeded in driving the Jews hurriedly into the city.

"It was now in the early part of April, when the Jews celebrate the feast of the Passover; and according to Josephus, on such occasions there were two or three millions present. Besides, people had been so disturbed in other places, that they ran to this stronghold for protection, thinking it was a holy city, and God would defend it and them, as he had done in former years. There was one rich woman by the name of Mary, who had lived in Perea, east of the Jordan, and had been brought up in luxury and ease; but she, with a great many others, became very much frightened, and sought refuge in Jerusalem. She took all she could of her property with her, and commenced living there in a very comfortable way, I suppose. She had a beautiful little boy, who, although not old enough to be weaned, was a comfort and joy to her in the

strange city. It was a bad place for babies, but Mary could not do without the little boy, and she hoped by coming there to preserve his life. Besides, she was a Jewess, and wished to be near the temple, where she could worship the God of her fathers, as she was commanded."

"Father," said Charles, "could the people at that time go into the temple to worship?"

"Yes," replied Mr. Sherman, "Eleazer who had command of the temple, opened some one of those large gates for the worshippers; and every morning and evening they sacrificed a lamb, as God had commanded; and besides, at the passover all were required to be present, and each family to sacrifice a lamb for themselves. About this time John threw cloaks over some of his armed men, and sent them in as if to worship; but when they were fairly in the temple, they threw off their disguise, and appeared all ready for fighting. The people around the altar were killed in great numbers, and their bodies thrown in heaps."



VIII.

The Siege of Jerusalem—Hunger.

"Titus had now lain before the city several days; but finding the Jews made no signs of coming to terms, he built banks or mounds against the walls of the city, after which he and a few chosen horse-

men rode out to discover if possible the best place of attack. He did not dare approach very near, but seeing a few Jews upon the wall, called out with a loud voice, to know if they would submit and receive pardon from him, and thus save their lives and the city."

"One man, father," said Charles, "drew his bow, and shot at Titus; but the arrow hit one of his officers in the shoulder and made a bad wound."

"It made Titus quite angry," replied Mr. Sherman," and he ordered that all the buildings in the suburbs of the city should be immediately burnt to the ground. He placed his engines on the mounds, and called out his archers, and cleared every Jew off from the wall. Then commenced in earnest that dreadful siege towards which every thing around had been so long tending.

"In the city, Simon, who had great influence among the Jews, had an army of not less than ten thousand men; and John, who had possession of the temple, had about eight thousand. But the regular

inhabitants of the city had long been in want of food, and with great anxiety asked of each other what could be done. They said, 'Simon and his men are hunting the city over, and gathering up every thing there is to eat; they take our meat and bread from our houses, and we have hardly had a full meal for weeks. And in the other part of the city, around the temple, John and his men are doing the same things; and some in that neighborhood are starving to death! Oh, the folly of burning up our storehouses!'"

"I wonder," said Jennie, "how Mary and her baby got along?"

"Pretty well for some time," replied Mr. Sherman, "for she had money; and as long as there was any thing to buy she had it. But at length these soldiers noticing she looked well, searched her house, and took all they could find. This they repeated day after day, till she talked very plainly to them about their conduct. But it made no difference, and sometimes for two or three days she had nothing."

"The baby," said Jennie, "played and was as happy as ever I suppose."

"I presume so," said her father; "but Mary was miserable enough, for she was not only hungry herself, but was obliged to see others around her starving and growing every day weaker and weaker. Little children were wandering around the streets, their eyes large and staring, and their fingers thin and bony, looking for something to eat; and if by chance any one of them found a crust, some miserable soldier snatched it away, often pulling the poor little ones off their feet in order to get it."

"What cruel men!" exclaimed Jennie.

"People will do any thing when they are starving," said Mr. Sherman. "While these things were occurring, Titus was still at work against the wall; and from three high towers which he built, threw stones, darts, and fire into the city. But one night, when the Romans were in their camp sleeping, a tremendous noise shook the earth, and caused every man to spring to his feet; all was confusion till it

was ascertained that one of the towers erected by the Romans had fallen. The Jews too, were frightened, thinking their own wall had tumbled, and that the Romans were in the city.

"Titus next built a new engine of great power, which he named Nico. This he brought to bear upon a weak part of the wall, and the Jews in great terror soon saw it yielding. When they saw that it must fall, they withdrew and shut themselves within the next wall, for the city was surrounded by three, and they soon saw the Romans clambering over the outer wall. Those who got in first, opened the gates for the others, and soon they had possession of all that part of the city, which they burned. They then demolished the captured wall, that it might no longer be in their way."

"We have not heard any thing of Josephus for some time," said Jennie.

"We do not know when he returned," replied her father; "but he was now with Titus, who had great regard for him.

"A few Jews appeared upon the wall about this time, and begged to be received and forgiven. Titus asked Josephus to go forward to receive their pledge, but he assured Titus that they were not to be trusted. A Roman soldier, noticing that they offered a bag of gold, darted forward to receive it; but they threw a large stone at his head from which he barely escaped. Titus ordered the great engine Nico to be brought forward: this was expected to conquer all things, and soon it was battering away upon the second wall."

"The Jews must have known by this time," said Charles, "that they would finally be conquered, yet it seems that they would rather suffer starvation and death itself, than submit."

"That is true," replied Mr. Sherman; "but of what avail was all their courage, when they were forsaken of God? Just within and near the wall. were many narrow streets, lined with stores, where wool and cloth were formerly sold in large quantities; and it was not long before Nico had broken

through into these, and just five days from the time the first wall fell, Titus and a thousand men clambered over this second wall and stood within the city.

"Titus thought that the Jews would then surely submit, and he could preserve the city and temple as trophies of his victory. But he was again deceived; for they poured down upon the Romans in those narrow streets in such numbers, as to threaten their utter destruction. The breach in the wall was so narrow that only a few could retreat at once, while those outside could render little assistance. Titus took a bold stand and kept the Jews back, while one by one his men climbed over, and made their escape."

"I think Titus was not very wise to get himself in such a tight place," said Charles.

"No, he was not," replied Mr. Sherman. "It was a great defeat, and encouraged the Jews to hold out still longer."

"I wonder," said Jennie, "how those poor starving people were getting along by this time?"

"O my daughter, they were dying every day, and because the stench was becoming so bad in the streets, their friends took the dead down to the lower part of the city, and threw them in heaps over the wall. The soldiers were glad to have people die, feeling that there would be more food left for the living.

"Mary was growing thin and sick and desperate, and railed upon the soldiers when they came to search her house for food. All who passed her door showed that starvation was feeding upon them. Jeremiah lamented in prospect of such a time as this: 'Their skin cleaveth to their bones; it is withered, it is become like a stick.' They pine away, stricken through for the want of the fruit of the field. Their visage is blacker than a coal, they are not known in the streets;' and this became literally true. Fathers could hardly recognize their own children, or the children their parents, such fearful work had the famine made upon them.

"Titus again brought his great engine against

the wall; and on the fourth day, though the Jews stood so firmly, they were obliged to yield. The Romans made thorough work this time, and marched forward in a body within the second wall, and began to lay plans for demolishing the next, and only one remaining.

"Titus hoped, by exhibiting before the distressed Jews his great and formidable army, to awe them into submission. So he ordered his commanders to bring out their troops all equipped as for battle; the footmen with their shining spears and breastplates, and the cavalry with their horses in rich trappings. The day arrived, and the troops came by thousands, and took their places where they could be seen by the starving Jews, who covered the housetops and wall, watching this grand and imposing sight. The next day the Romans were all brought out again, and the next; still the Jews sent no word that they would yield. Then the fourth day they again made their appearance, and in sight of the Jews received their pay. Food also was exhibited in large quan-

tities; but they had to go back to their tents without bringing the Jews to terms."

"It is astonishing," said Mr. Sherman, "what recklessness and barbarity existed among the seditious factions around the temple. Simon had been raised to his present position through the influence of one of the high-priests, a man of eminence and integrity; but soon after coming into power, he accused this priest and his three sons of sympathy with the Romans; and without giving him the privilege of making a defence, condemned them all to die. The old man begged to go first, that he might not witness the death of his children; but this reasonable request was refused, and he was compelled to see them all cruelly murdered. Then, amid jests and tumults, his own life was taken, and the four mangled bodies were thrown over to the Romans. This is but a sample of what was daily occurring."

"Yes," said Charles, "and I read that Josephus' aged father was thrown into prison, and a public proclamation made that no one should be allowed to

speak to him singly or in company; and if any one raised a voice against this cruelty, he was immediately to be put to death."

"They probably treated the father worse than they otherwise would," said Mr. Sherman, "on account of their hatred of the son. This oppression became so intolerable that ten men banded together to throw off the yoke by opening the gates for the Romans. They had command of a tower; and about three o'clock at night, when they thought every eye around them was closed in sleep, the offer was made, and they waited in excitement to welcome their liberators. But the Romans were afraid of deception, and hesitated. At length Titus accepted the offer, and started with his army for the gate; but before he reached it Simon discovered the plot, took the tower into his own hands, and seizing upon those men, put them to death, and threw to the Romans their dead and bleeding bodies. Josephus was passing near, and was hit upon the head by a stone, which felled him to the ground,

where he lay insensible. The Jews seeing this, shouted and rejoiced, thinking they had killed their greatest enemy; and rushing out, attempted to seize his body to drag it into the city. The Romans met them, and after a severe skirmish, succeeded in taking him back to the camp.

"The news soon spread over Jerusalem that Josephus was dead, and his poor old mother, who

lay in prison, was told the sad news. Her heart had long been nearly crushed by the sorrows she had experienced, but this was too much, and she mourned and lamented many days. She exclaimed: 'This is all the advantage I have from bringing so extraordinary a person into the world! I shall not be able even to bury him, by whom I myself expected to have been buried!' Josephus, however, soon recovered and came out, and with a loud voice threatened punishment upon those who had wounded him. He also exhorted them earnestly to accept of terms from Titus.

"His appearance created not a little terror among the seditious Jews. Many who were disposed to accept his offer leaped from the wall and ran for the Roman camp; while others, snatching stones, ran in pursuit as if to bring them back, but when fairly out of the reach of the wall, they made their escape also. So long had they been without food, that they were bloated and diseased, and should have been cautious when food was set before

them ; but they ate voraciously, and soon after died in great agony. Some, however, were more cautious ; but they, and great numbers of others who came in, were cruelly killed for the gold which it was reported they had swallowed. In one night about two thousand of these poor creatures, who had come for protection, were dissected for this reason. There seemed to be no place on the earth for the poor Jews. Abandoned of God, starved and murdered both in and out of the city, they perished, and there was none to pity or save. Titus was indignant when he heard of this brutality, and would have punished the offenders with death, had not their numbers been so great. Still, these murders were continued after this, notwithstanding his threats."

"Father," said Charles, "we do not hear much about that John of Gischala; Simon seems to take the lead in the city."

"John was there," replied Mr. Sherman, "and at his old business of plundering. He entered the holy temple about this time, and robbed it of many

of its golden dishes, which had been sent by foreigners, Roman kings, and others, and melted them down, to gratify his love of money. They were considered so sacred that the devout Jews almost expected the earth to open and swallow him up; but he replied that he was fighting for the Divinity, and therefore it was right to use divine things.

"A Jew, who had been appointed to stand by the gate and pay a certain amount for carrying out the dead bodies, and therefore was obliged to keep the account, made his escape to the Roman camp. He informed Titus that since his army had lain before the city, about four months, there had been carried through the gate one hundred and fifteen thousand eight hundred and eighty dead bodies. Other eminent men made their escape also, and told Titus that as many as six hundred thousand were thrown out; and as they were no longer able to carry out the bodies of the poor, they had taken them into large houses, laid them in heaps, and shut them up. They also said that the people who were

brought up very delicately, and hardly touched their feet to the ground in former years, were now searching over sewers and old refuse-heaps where cattle had been for morsels of food. How true were the prophet's words, 'They that were brought up in scarlet embraced dunghills.' How would Titus have felt had he known that in eleven years from that time he was to meet, in the eternal world, the thousands who were perishing around him? He now professed to deplore their fate, but said their blood was upon their own heads.

"Josephus went again towards the walls to plead with the Jews to yield; and though they jested, and shot their darts at him, he stood and urged them to consider the death that was surely coming upon them. 'I know,' he said, 'that my mother, wife, and children are with you, and will share your fate, but that is not why I plead. If that be all, kill them and me also, if it will but bring you to consider, and turn from your folly.' But his long talk did no good, and he was obliged to leave them to their own cho-

sen way. John and Simon now seemed more determined than ever to keep every one in the city; and if a person was even suspected of wishing to leave, his throat was cut immediately. The famine was growing more and more terrible every day, and many now gave all they possessed for a small quantity of barley or wheat, which they slyly carried to some inner room, and there, with the door locked, devoured it in silence. Others attempted to make it into bread, but snatched it away half cooked, and ate it hastily. No one set a table for a regular meal, but children pulled the last morsel from their parents; and even mothers, with all their natural love, stole the bread from the bony fingers of their children, and ate it themselves."

"Father," said Charles, "that is too heart-rending an account even to think of."

"It is so," replied Mr. Sherman, "but it is literally true. Titus found that he must now go to work in good earnest, and take by force the remaining part of the city. He gathered trees from great

distances, for all near the city had been destroyed, and built four banks from the valley up against the wall, the Jews all the time pouring upon them stones, darts, and fire-brands; yet the work went on.

"He also ordered a party of horsemen to go around in the valleys, and catch any of the poor, starving creatures who might be out gathering herbs to eat; and some days they brought in as many as five hundred. These the Romans tormented in various ways, and then crucified them. One writer observes that 'so many were destroyed in this way, that the Romans lacked wood for crosses, and crosses for the bodies of these Jews.' All this was done so near the city, that their friends had a full view of their sufferings."

"How much better it would have been for them," said Charles, "to have died in battle, than to have suffered so long."

"Meanwhile the mounds were steadily advancing. The one near the tower of Antonia was their

principal hope; for if they could but break through that, they would secure the temple, which was the main thing left."

"The Jews," said Charles, "saw their danger; and while the Romans worked without, they were busy within, digging a deep pit directly under the Roman mound. They supported it with heavy timbers covered with pitch, and filled it with combustible materials; and when the Romans were all ready to take the city, as they thought, the Jews set fire to the cave, and soon the whole bank fell with a tremendous noise. The smoke and dust came up in a thick cloud and darkened the air; but when the flames burst out, the Romans began to realize what had happened."

"They were frightened and discouraged," said Mr. Sherman, "but the Jews took heart again, and came boldly out after that, and had some hard fights. Titus began to fear that, as he was so long in taking the city, he should gain little glory and no praise from his father. So he called his commanders to-

gether, and counselled with them what should be done. Some of the rash ones advised to go in a body and storm the place, and take it at all hazards. Others counselled that a wall be built all around the city, so that not a Jew should escape. This they concluded upon; and so great was the zeal of the soldiers, that in three days this great work was finished."

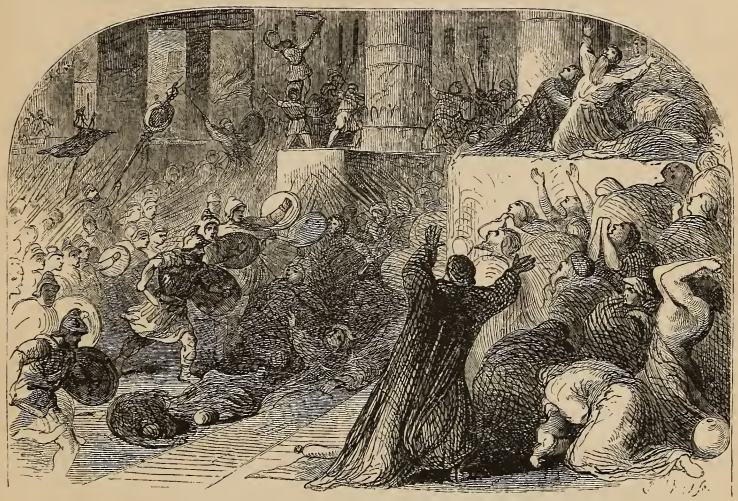
"Why, father," asked Jennie, "how could they have made it in so short a time?"

"On the principle, my child, that 'many hands make light work.' Besides, there lay the old walls, giving them plenty of stone at hand."

"Do you suppose, father," asked Charles, "that any of the apostles who had loved Jerusalem and walked its streets with Christ, were still alive?"

"Yes," replied Mr. Sherman; "John, the beloved disciple, he who lay upon the Saviour's bosom at the Last Supper, and who was the first to ask, 'Lord, is it I who shall betray thee?' he was still a bold follower of Christ, and more than twenty years

after this time was banished to the Isle of Patmos. You remember he there had a glorious view of the Saviour, who said to him, 'I am he that liveth, and was dead, and behold I am alive for evermore.' The apostle Paul was beheaded a little while before Vespasian was made emperor. So he was spared the distress which John must have felt over the fall of Jerusalem."



IX.

Burning of the Temple—Famine.

"With sinking and despairing hearts," said Mr. Sherman, "the Jews watched the progress of the Roman wall as it rose higher and higher, shutting out for ever their last hope of life or escape. Along

those streets, now covered with the dead and dying, Christ had carried the heavy cross amid the taunts and jeers of some, and the sympathy and tears of others ; and perhaps some of the aged among these suffering Jews now remembered his compassionate look as he turned and said, 'Daughters of Jerusalem, weep not for me, but weep for yourselves and for your children.' The days had come to which he referred when he said, 'For there shall be great tribulation, such as was not since the beginning of the world to this time, nor ever shall be.'

"The famine now grew more severe, and 'the tongue of the sucking child clave to the roof of his mouth for thirst.' 'The young children ask bread, and no man bringeth to them.' 'They that fed delicately are desolate in the streets.' The upper rooms of the houses were filled with the dead or dying, with their faces all turned towards the temple, as if for help from Him who had forsaken them. Some, who were stronger, wandered up and down the streets and the lanes, and fell dead where they

were. Others, in an effort to bury some dear one, fell themselves into the grave, and were unable to rise. No lamentation was made, but with dry eyes and open mouth they gazed upon the scene. A deep and ominous silence pervaded the city; but here and there a footfall was heard of some who were perhaps staggering under the weight of a dead body, which they were carrying towards the wall. Yet the robbers still prowled around, breaking open dwellings, and taking from the dead what they coveted, or robbing the living of their last morsel of food. So great were the heaps of dead bodies around the city, that they blocked up the way of those who rushed out to battle, and they trod them under foot, and fought with a sort of brutish desperation.

"Titus again commenced building banks, sending ten or twelve miles for timber; for the whole country around Jerusalem, which had been noted for groves and gardens, lay a barren waste. Three weeks went by before these banks were finished;

and a long three weeks they were for the anxious, starving people in the city. The Romans were constantly fearful lest their banks might be burned down, as the others had been, and they could hardly hope to build more; while the Jews trembled lest the Romans should gain entrance to the inner city. Simon and his men were now sorely feeling the want of food; and they made several ineffectual attempts to burn the banks; but the Romans placed their battering-rams upon them, and made their first attack near the great and strong tower of Antonia. They imagined that it would yield; but it stood like a solid rock. The Jews poured down upon them darts and stones with great force; but they threw their shields over their bodies, and with bars of iron succeeded in removing four large stones. This, with the mine which the Jews had before dug, so weakened the wall, that in the night the ground caved in and it suddenly fell. But the Romans were discouraged when they saw another wall within, which John and his men had built. Titus

knew that the soldiers who should first advance would certainly be killed; and he made them a long speech, appealing to their courage, which he said ought surely to be equal to that of the Jews, who were now fighting without hope. He also offered rewards to those who should volunteer to go first, and assured them that 'if they should die in the attempt, their names would be crowned with glory here, and their souls would be taken up and joined to that pure company who are among the stars.' Titus did not hide the danger of the undertaking, and there was a general drawing back among the soldiers.

"At length, Sabinus, a Syrian, stepped forward, and said, 'I surrender myself to thee, O Cæsar. I will first ascend the wall. Ill success will not be unexpected, but I choose death voluntarily for your sake.'

"Every Roman was astonished, for the man was very small and lean, and his flesh black and thin. As he said this, he held his shield over his head

with his left hand, and with his sword in his right, ran boldly forward towards the wall. Eleven Romans came out and joined him. The Jews poured down their darts, and rolled large stones upon them; but Sabinus, though he was nearly overwhelmed, succeeded, after a severe struggle, in reaching the top of the wall and in putting the Jews to flight, they supposing a much larger force was upon them. But just as Sabinus was sure of success, he stumbled upon a stone and fell headlong. The Jews then turned and attacked him with darts and stones, but he raised himself up on one knee, and after defending himself for some time, sank down dead, covered with darts. Eight of the eleven were pulled back badly wounded, and carried off to camp; the rest were dead. This occurred in July."

"It was hot weather there, I suppose," said Charles.

"Yes," replied Mr. Sherman, "and it is no wonder that so many dead bodies created a pestilence. A few days after Sabinus fell, twelve men, who

kept watch upon the bank, called three brave men and a trumpeter to join them, and about three o'clock in the night, crept slyly through the ruins to the tower of Antonia, which stood on a rock fifty feet high, and cut the throats of the guard, and took possession of the wall. They then ordered the trumpeter to sound his trumpet. Immediately in the greatest confusion, the Jews ran away, supposing that the whole Roman army was upon them. Titus, who heard the signal, and ordered his troops forward, was the first to ascend; and as he did so, had a view of the Jews as they hastened forward towards the temple. Some of them forgot the mine they had dug under the Roman banks, and tumbled headlong into it. Simon and John now united their forces, and a terrible battle was fought. Darts and spears were of no use; but hand to hand, with drawn swords, they encountered the Romans, and in their struggle often killed by mistake their own men, and trampled them under foot. The sun came slowly up, and looked down upon a scene heart-sickening

indeed. An almost superhuman effort was made to save the temple, and the poor half-starved Jews of the city came rushing in to secure this result.

"Up to this time the daily sacrifice, the bleeding lamb, had been laid upon the altar, and in their estimation it must never cease. By seven o'clock in the morning the Romans were driven back to the tower of Antonia, which they held; and Titus gave orders to his soldiers to dig up some of the foundations of the tower, to allow the rest of his army to come up.

"While this was being done, Titus heard that, from the day of the battle, no priest had been found to offer the usual sacrifice, and that the Jews were in great trouble concerning it. Titus thought it a good time to influence them to yield, and sent Josephus to say to them, that if they were determined to fight still longer, they ought to choose other ground for the battles, and spare the holy house. When Josephus spoke of the failure of the daily sacrifice, great silence and sadness were observed

among the people. For a long time he reasoned with them with tears, and urged them to submit, as late as it was, and open again the temple for the worship of their offended God. It had been a day of great sadness and lamentation among the Jews, and many of them were ready to do any thing, that the daily sacrifice might again be offered; but this was never to be. Christ, the Lamb of God, had been offered once for all, and there was now no further need of types and shadows. But the Jews did not understand this, and with aching hearts exclaimed, 'The Lord has cast off his altar! He hath abhorred his sanctuary! He hath given up into the hand of the enemy the walls of her palaces!' Josephus was grieved for his countrymen, and urged them to accept of the mercy which was offered."

"How did they regard his counsels, father?" asked Charles.

"Most of them mocked and taunted him for joining with his enemies," replied Mr. Sherman; "but a few made their escape, and were sent to the

city of Gophna, where they were well cared for. The Jews, to deter others from deserting, said that all who had gone to the Romans were murdered, and others who went would be served the same way. When Titus heard of this he sent to Gophna and recalled these men, and they came and walked around the city walls, exhorting their countrymen with tears and groans to spare the city. This exasperated the Jews, and they fought again, throwing from their engines javelins and stones, and killing many of their countrymen.

"Titus then thought he would try his powers of persuasion; and taking Josephus as an interpreter, he went to a place from which he could be well heard, and told the Jews that even the Romans, whom they considered pagans, were shocked at the way they treated their own holy house, and asked, 'Why do you trample upon the dead bodies in the temple, and why do you pollute this holy house with the blood both of foreigners and of the Jews themselves? I appeal to the gods of my own coun-

try, and to every other god who ever had any regard to this place—for I do not suppose it to be regarded now by any of them. I also appeal to my own army, and to the Jews who are with me, and even to yourselves, that I do not force you to defile your sanctuary.' He then urged them to choose other ground on which to fight, if they were still determined to go on in their vain resistance.

"As Josephus stood and interpreted this speech, the seditious Jews said to each other, 'Titus is getting discouraged, and hopes to conquer us by words;' and then they mocked and defied him.

"The streets were so narrow that Titus could not employ all his force; but he choose out some of his most valiant men, and committed to them as many troops as they could use, and about three o'clock in the morning while the Jews were all quiet, sent them against the temple.

"They objected to Titus' hazarding his life by going with them, but asked that he would go high up in the tower, and look down upon them, and

witness their zeal to please him. This he did, and waited anxiously the result. The Romans went slyly forward, expecting to find the Jews asleep, but were surprised to see them rush to meet them in full force. Those who came first attacked the Romans, but those who followed, and poured into the narrow streets, fell upon each other there in the dark, and did not know till morning dawned that they had killed many of their own men. Great shouts were often heard from the tower where Titus and others stood, urging up the troops to greater deeds of valor, or warning them of danger; and thus they fought many hours without any decided advantage to either party.

"In the meantime a way had been made for the Roman army to advance. They had also built banks against the great and firm walls near the temple, in the hope of getting possession of it in that way. The Jews saw that something desperate must be done to check their enemies, and with their own hands they set fire to some cloisters on the north-

west of the holy house near the tower of Antonia, and burnt them to the ground."

"Why, father," said Charles, "could they burn those cloisters without burning the temple itself?"

"Yes," replied Mr. Sherman; "you must remember that the temple proper was not a large building; but including all the cloisters and courts, it covered a space six hundred feet square."

"It was larger than I supposed," said Charles; "but, father, I don't think I know what those cloisters were."

"Perhaps you can imagine," replied Mr. Sherman, "two rows of solid white marble pillars about forty-five feet apart and thirty-six feet high, with a covering overhead, and beautiful large rooms finished off above; these were cloisters, and there were a great many of them for different purposes. The roofs were adorned with cedar curiously ornamented, and the ground between these outside cloisters and the next within, was beautifully paved with variegated or colored marble. The temple proper, the

Holy Place and the Holy of Holies stood on the top of this height, and there were steps leading from cloister to cloister, and low walls surrounding each separate division. It was the most wonderful work man had ever made, and was the astonishment of the whole earth. We, at this time, can get very little idea of its magnificence."

"Those rows of high and beautiful marble pillars on a hill must have been a grand sight," said Charles.

"Yes," replied his father; "but it would be awfully grand to see the whole structure in flames! Two days after the first corner burned, the Romans set fire to another adjoining, which left a still larger space between the tower and the temple. Skirmishing between the armies was continually going on, and the Jews were watching with great anxiety a bank which the Romans were raising near the western cloister; and when they saw that it had nearly reached the top of the wall, they filled those beautiful rooms with whatever they could get that would

burn, together with pitch and bitumen, and ran away, as if in fear. The Romans immediately placed ladders against the wall, and leaped exultingly upon the roof of this cloister, till they covered it. Then the Jews set fire to it, and immediately the whole was enveloped in flames. The most terrible distress followed; some of the Romans jumped headlong down among the Jews, others drew their swords and cut their own throats, but the greater part perished in the fire. Great consternation prevailed among the Roman army, and a sadness was observed for many days upon their faces. Some of the northern cloisters were burned down about this time."

"The surroundings of the temple were now in a bad condition," said Charles.

"Very," replied Mr. Sherman; "but the famine was raging so terribly within the city, that death seemed almost preferable to life. If the smallest particle of food was found, friends fought over it with desperation. Even the dying were searched,

lest they were feigning death in order to hide food around their persons. Many were staggering along like drunken men, often entering the same houses two or three times a day. Old shoes and horse-girdles were chewed, and the leather from their shields they gnawed off in their distress. In passing the house of Mary, they smelled baked meat, and rushing in, they demanded that it should be brought, threatening, if she refused, to cut her throat, which they would have done."

"Where did she get meat, father?" asked Jennie.

"Where? Shall I tell you where?" asked her father. "She had killed her own little boy, and had roasted him and eaten one half! She brought out now the other half from where she had hidden it; and as she offered it to these men, said, 'Don't be more delicate than I have been; this is my own son, and what has been done was my own doing. Come, eat of this food, for I have eaten of it myself. Do not pretend to be more compassionate than a

mother; but if you so abominate this my sacrifice, as I have eaten one half, let the rest be reserved for me also.' The men were very much shocked at this, and went out, though they were half inclined to eat what she had offered them. The whole city, and the Romans, heard of it and were horrified. Titus said there was no guilt attached to him in the matter, for he had offered them deliverance, which

they had scorned. Jeremiah had prophesied this very thing six hundred years before: 'The hands of the pitiful women have sodden their own children.'"

"Father," said Jennie, "how could Mary do such a barbarous act? I thought she was good and kind to her babe."

"So she was, my daughter, till the famine overcame all her sympathies and love. We do not know what we should do, placed in like circumstances. 'Lead us not into temptation, but deliver us from evil,' should be our daily prayer.

"Titus now drew his great engine up the bank, and set it to work with all the force he could bring; but it made no impression upon the wall. He then raised ladders, and when they were well filled with soldiers, the Jews from above managed to throw them down, and soon, at the foot of the wall, lay the mangled corpses of all who were upon them.

"Titus finally said there was no use in trying any longer to save the temple, which the Jews

seemed determined to defend to the last, and gave orders to set one of those beautiful gates on fire. It was thickly covered with silver, but it soon heated through and caught the wood, and from that it extended to adjoining cloisters, and in a short time the fire seemed to be on every side. When the Jews saw this, there was no heart left in them, and they sank to the earth without an effort to quench the flames. All that day and the next the cloisters were burning, while they looked on in despair.

"The next day Titus commanded to quench the fire, and make a road for the legions to advance. In the mean time he gathered his principal commanders, and consulted with them in regard to the destruction of the whole temple. Most of them advised to demolish it entirely, saying the Jews would never submit till this was done. Titus replied that he was not willing to burn down so vast a work as that was; for if it could but stand, it would be a glory to their nation.

"The Jews were so weary and discouraged, that

they made no attacks upon those who were clearing a passage for the army. But the next morning they attacked the Romans with so much force, that Titus was obliged to send for reinforcements, and for three hours they fought with great bravery; but at length broke and ran for the temple, and shut themselves in the inner court.

"Titus retired to the tower of Antonia, and resolved to storm the temple the next morning with his whole army. But he had not been long in the tower when the Jews again made an attack, but were pressed back up to the holy house, and the Romans entered the confines where Gentile feet were forbidden ever to tread. In the strife, a soldier caught up a burning brand, and without orders from any one, jumped upon the shoulders of a comrade, and thrust it through the golden framework of a window. The flames soon burst forth, and a most terrible and heart-rending cry went up from the distressed Jews. No one can imagine their feelings as they saw this, their holy house, the place

where for ages God had appeared in his glory to comfort and direct them, now all blackening and going to destruction. Their last hope was gone, and they rushed forward to throw themselves into the flames, only to have their throats cut by the bloodthirsty Romans. Their bodies were thrown around the altar, while their warm blood ran in streams upon the ground.

"Titus was quietly resting in his tent, not knowing what was being done, till a soldier rushed in with the sad news. He sprang to his feet, and with his commanders hastened forward to have the fire quenched; but in the tumult no order that he gave was in the least heeded or heard. He signalled to them by his hand, and threatened, but it was all to no purpose; everybody seemed wild, and bent on destruction. Some fell among the smoking ruins around, and were unable to extricate themselves; others were trodden down in the passage ways, and killed. The Jews rushed headlong into the flames, while the dying, in their last agonizing moments,

turned their longing eyes towards its burning walls.

"Titus saw that he could in no possible way restrain the people or stay the fire; but as it had not reached the Holy of Holies, he and his commanders went into it, and saw that it was literally covered with gold. He also saw the golden cherubim, the table of showbread, and the candlesticks. It all far surpassed any thing he had imagined; and he hastened out and ordered his commanders to quench the fire at all hazards; and if the soldiers did not obey, to beat them with canes. But the troops were wild over the riches of the place, and rushed on to plunder all that could be carried off. One soldier threw fire into the Holy Place, which Titus had just left, and soon the flames burst out there, and all was lost. The flames ran a great way, and rose high over those lofty gates, and the tumult made an echo among the mountains that were round about, till it seemed that the whole city had been on fire.

"A false prophet had sent about six thousand people, mostly women and children, into the temple cloisters, with the assurance that God would appear in a miraculous manner that very day for their deliverance; and now these poor people appeared in their agony, but there was no way of escape, and they were all lost.

"Josephus says, 'No one can imagine any thing greater or more terrible than the noise; for there was the shout of the Roman legions, and a sad clamor of the seditious Jews, who were now surrounded by fire and sword. The people also who were left above, were beaten back upon the enemy, and under a great consternation made sad moanings at the calamity they were in. The multitude also that was in the city joined in this outcry with those that were upon the hill; and besides, many of those who were worn away by the famine, and their mouths almost closed, when they saw the fire of the holy house, exerted their utmost strength and broke out into groans and cries. One would have thought

the hill itself was full of fire on every part of it; that the blood was larger in quantity than the fire, and those that were slain more than those who slew them; for the ground nowhere appeared visible for the dead bodies that lay upon it.' The dead and dying were run over and trodden upon by the iron-bound shoes of the Romans.

"During this great slaughter," continued Mr. Sherman, "Simon and John, with their men, made their escape over a bridge to Mount Zion, the south-western part of the city. This was enclosed by strong walls, and they prepared to defend themselves there.

"When the fire at the temple had abated, and the groans of the dying had ceased, Titus and his soldiers brought their idols and ensigns, and set them up within the blackened walls of the holy house. There Solomon once spread out his hands to the Holy One, whose presence so filled the place that no one could stand before it. Now these impious pagans set up their golden eagles there, and

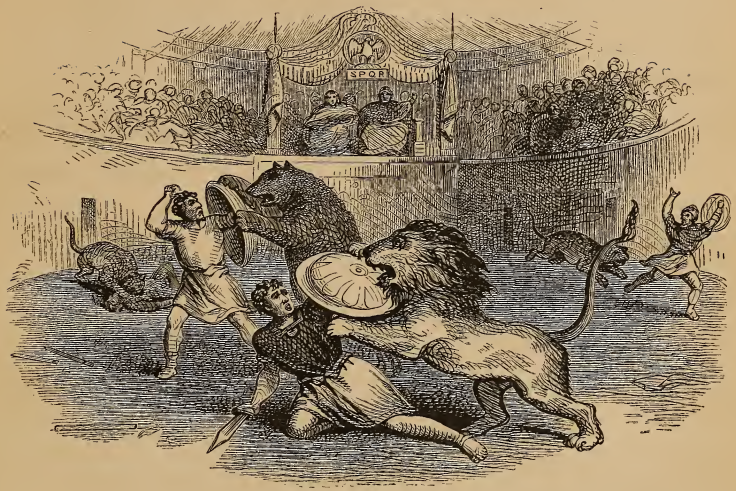
offered sacrifices and burn incense before them, with shoutings and exultant joy.

"The Jews saw from the distance this abomination standing where it should not, and exclaimed in the bitterness of their souls, 'O God, the heathen are come into thine inheritance. Thy holy temple have they defiled; they have laid Jerusalem on heaps! The dead bodies of thy servants have they given to be meat unto the fowls of the heaven, the flesh of thy saints unto the beasts of the earth. Their blood have they shed like water round about Jerusalem, and there was none to bury them. How long, Lord? Wilt thou be angry for ever? Help us, O God of our salvation, for the glory of thy name, and deliver us.'" Psalm 97.

"It seems very hard," said Charles, "that they were left to such misery."

"It was sad, truly," replied Mr Sherman; "but they had despised God's mercies, and would listen to no reproof; and now, when their destruction came as a whirlwind, they called, but God did not

answer. It is no wonder that in view of all these calamities, Christ wept over the city, and exclaimed, 'O Jerusalem, Jerusalem, thou that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together even as a hen gathereth her chickens under her wings, and ye would not. Behold your house is left unto you desolate.'"



X.

The Fall of Jerusalem—Death.

"About five days after the burning of the temple," said Mr. Sherman, "it was discovered that a company of priests and a boy were hidden in some secret place among the ruins, and were starving and dying

with thirst. At length the boy appeared with a dish in his hand, and begged for water. The Romans, sorry for his youth and wretchedness, told him to come and drink; but he would not venture till they gave the promise that his life should be spared. They thought he was going to give himself up, and assured him that he should not be hurt. So he ventured, drank all he wanted, then filled his cup, and ran with all his might back to the priests. The soldiers called, and ran after him, and said he had broken his agreement, but he insisted that he had made no promises, and made his escape. After a while these priests came out, and begged for their lives; but the Romans intimated that as the temple was burned, there was nothing further for them to do, and so they were all slain."

"Simon and John, began to feel that they were in a bad condition, and proposed a meeting between themselves and Titus. The bridge over the valley which they had crossed was designated as the place of conference, and at the appointed time Titus, with

an interpreter and part of his army, appeared at one end, while Simon and the Jews stood at the other. Titus commenced the parley, and after calling them many hard names, proposed that they should lay down their arms and submit unconditionally. The Jews replied that they were bound by an oath never to do so; but said if he would allow it, they would take their wives and children, and go off into the wilderness, and leave the city to him. Titus scorned this proposition with great indignation, and said they should not dictate terms to him, and that after that, no mercy would be shown to any one. Thus ended the meeting.

"Titus gave orders to his soldiers to burn down that part of the city which they had conquered; and the next day they went about their dreadful work. The council-house, a large and beautiful building was fired, then a magnificent palace; the houses which were filled with dead bodies were burnt down; then those in the lanes and by-streets; and finally not one remained; all were in ashes. The

soldiers searched, expecting to find many valuables; but the Jews had carried them all across to Mount Zion; and when every thing was going to ruin around them, these Jews were busy burying their riches, or hiding them in the caves. Simon had forethought enough to take all the food he could spare, and secrete it in a cave, where he thought he himself might possibly have to hide.

"Josephus was sent again to talk to the Jews, and beg of them to yield, that Titus might not be compelled to destroy the whole city. But they mocked him, and told him 'they were bound by an oath which they would never break, and dishonor themselves as he had done.'

"Simon and John gave orders to kill any body found attempting to escape to the Romans; and hundreds were slain daily, being too weak to make much resistance; and this part of the city was as full of the dead as the other had been.

"Titus now began to build up banks against the wall of Mount Zion; but it was a month before he fair-

ly commenced to work his engines. The Jews were too weak and discouraged to make much resistance, and he was not long in breaking through. There was now no holy house towards which to look, and pray for deliverance; and when the wall fell a panic ensued, and every body ran for a place of safety. Simon took with him stonecutters and their tools, and went down into his cave with the hope of eventually digging through, and coming up on the outside of the Roman wall. But after many days of hard labor, they gave up, and sat quietly in their hiding-place. Titus marched in and took possession of that part of the city; but when he saw the strong towers so perfectly made, he said 'if the Jews had defended them, no machinery or power of man could ever have taken them.' Titus threw open all the prison doors and set at liberty all that were bound."

"Do you suppose," asked Charles, "that Josephus found his father, and mother, and children?"

"We hear nothing more of them," replied Mr. Sherman, "and it is probable that they all perished

in the famine. The Romans were quite tired of killing people, and Titus told them they might spare all that were not in arms. As they went on in their bloody work, they killed the aged and infirm, but all who they thought might be useful to them in any way, they drove within the standing walls of the temple area, and shut them up. Then a kind of mock trial was had, and all who were suspected of having belonged to the seditious faction were killed outright. Others were offered food; but it was probably so contaminated with idolatry, or blood, that it was refused, and eleven thousand perished there by starvation. But of the young men of the city he chose out the tallest and most beautiful and reserved them to exhibit hereafter in his triumphs.

"God had threatened that if the Jews were disobedient, they should be sent again into Egypt, and sold for bondmen and bondwomen, till none should be found to buy them. Deut. 28:68. And now Titus, without any intention of carrying out God's plans, and probably knowing nothing of them,

ordered multitudes of these poor creatures to be bound and sent to Egypt to work in the mines. Josephus says that ninety-seven thousand persons were carried off into captivity; many of them doubtless Jews from other towns in Judea. Titus also sent a great many as presents to the provinces, that they might be exhibited at the theatres and destroyed by wild beasts for the amusement of the beholders.

"John of Gischala was discovered, and as he was brought before Titus, begged hard for mercy. He was condemned to prison for life, which under their barbarous treatment would soon end. Much search was made for Simon, but he could nowhere be found. The whole city remaining was now burned down, and all the walls demolished, excepting a part of the western portion, which they saved for the camp they were to leave there. Three of those strong towers were also left, to show what the Romans had had to contend against. But the temple walls and all others were so utterly destroyed, that Josephus says a stranger would not have known that the place had

ever been inhabited. It is said that Titus commanded that the ground where the temple stood should be ploughed as a field; which also fulfilled prophecy."

"Christ's words, that 'not one stone should be left upon another,' must have been proven true by this time," said Charles.

"Yes, literally true," replied his father; "but Titus did not reach the deep foundations, which are there to this day, and have been examined by many modern travellers. Those stones are marvellously large.

"The war was now at an end, and Titus ordered a high tribunal or platform to be built at the place where his camp had stood. When it was finished, he and his commanders ascended it, and when the army had gathered around, he delivered them a long speech, in which he praised them for their gallantry and courage. Then the names of those who had particularly distinguished themselves by performing great exploits during the siege, were read, and upon these he bestowed crowns of gold, and

golden ornaments for their necks, and spears of gold, and ensigns made of silver; and he also raised all these to higher ranks. To others he distributed plentifully from the spoils, such as silver, and gold, and garments.

"Titus came down amidst great acclamations, and then sacrificed a vast number of oxen, which stood ready at the altar they had built; after which the soldiers feasted upon the flesh.

"The army was then disunited, and the legions were sent to the cities they had formerly inhabited. Titus took thousands of his captives, and vast quantities of the spoil he had secured, and went with part of his army to Cæsarea. It was now fall, and he designed to remain through the winter in the country, and then return to Rome."

"Father, they have n't found Simon yet," said Jennie; "and I think he will make his escape."

"I do n't know how he can," replied Mr. Sherman, "for the soldiers are there on the ground. Titus, of course, could not sit idly down without

excitement; and after he had exhausted all the amusements in Cæsarea, he concluded to go to Cæsarea Philippi, which lay more than sixty miles off, in the northeastern part of the country. Everybody, of course, among his own countrymen, as well as many others, flattered and cheered him; multitudes turned out to see him wherever he went; and now he took a great number of the captives and many soldiers, and after a weary, sad march for the poor Jews, arrived at that city, and commenced his shows. In a large enclosure, where hundreds of people occupied elevated seats, wild and hungry animals were brought, and many of these captives were thrown to them. They fought for their lives until they sank bleeding upon the ground, and were torn to pieces and devoured by the ferocious beasts. This afforded great amusement to the spectators. And when they tired of this, or perhaps the animals were no longer hungry, Titus compelled the Jews to fight and destroy each other."

"What barbarity!" exclaimed Charles.

"While Titus was there," said Mr. Sherman, "he received word from Jerusalem that Simon had been found, and the soldiers wished to know what should be done with him. Titus sent word that he would take him to Rome, and on his day of triumph take his life."

"How did they discover him?" asked Charles.

"He and his men were starved out," replied Mr. Sherman; "for they had measured out their food from the first. The soldiers were stationed near the cave where he was hid, and it was a great question with Simon how to make his escape. At length, when there was nothing more to eat, he dressed himself in white, and throwing a purple robe over his shoulders, suddenly rose to the surface. He thought the guard would be frightened at seeing such an apparition rising out of the ground; but though they were astonished, they did not run, and they soon bound him, and made him tell who he was. This led to the discovery of a great many others, and much treasure. They found in these caves the bod-

ies of as many as two thousand people, who had either killed themselves or had died of hunger.

"Titus continued his festivities at the north, and in one place celebrated his brother's birthday by destroying, by fire, wild beasts, and fighting, two thousand and five hundred Jews. He also went to Berytus, a Roman city, now Beirut, to celebrate his father's birthday. There he was at vast expense, and had magnificent shows, as he called them, and destroyed thousands of his captives.

"He travelled as far as the river Euphrates, where the king of Parthia sent him a crown of gold, which he accepted, and after feasting the messengers, sent them back.

"It was now drawing near the time when Titus must go to Rome, and he determined to go by land to Egypt, and then sail across the Mediterranean to Italy. On his way, he went to Jerusalem, and looked with a sad heart upon its ruins. How changed from what it was when he first saw it! Then it was the 'joy of the whole earth.' Now it had no exist-

ence. Titus took with him those two legions which he brought from Alexandria; also Simon and John, and seven hundred of the tallest and handsomest young men of the Jews, and numberless other captives. He passed over the same ground that he travelled when coming up, and on arriving at Alexandria, he left the two legions in their former quarters, and soon after sailed for Rome.

"When he arrived, the greatest display was in preparation for him. The Senate had met, and ordered two pompous celebrations—one for Titus and the other for Vespasian. But they finally merged the two in one great and magnificent display. Vespasian met Titus and Domitian, in the presence of the people, amid great rejoicings. The whole city poured out and filled the road for a great distance, leaving only a narrow way, through which royalty might pass. Great numbers of soldiers marched out before day to the temple of Isis, where Vespasian and his sons were, who came out at the break of day, dressed in royal purple robes, and

crowned with laurel. All then moved off to the place called 'Octavia's Walks,' where the Senate and principal rulers and a large number of horsemen had assembled.

"A high tribunal had been erected, on which were ivory chairs. In these Vespasian and Titus were seated, amid great cheering and rejoicings. After a little Vespasian arose, and signalling to the crowd to be silent, drew his robe nearly over his head, and prayed to his idol gods. When he finished, Titus went through the same ceremony. Then Vespasian made a short speech, and afterwards the whole crowd moved off to a certain place where pompous shows were exhibited. Then they took food, and offered sacrifices to the idols which stood near. More beautiful robes and ornaments were there put upon these royal personages; and bearing the golden candlestick, which had seven branches, and the golden table, and the law of the Jews, which was the Old Testament, and the other numerous trophies they had taken from Jerusalem, they moved

forward, followed by thousands of the captive Jews. Simon had a rope around his neck, and was tormented all the way. He was marching to his place of execution.

"In the procession were exhibited such vast quantities of articles of gold and silver that they seemed to the spectators like a flowing river. They also had vast pieces of embroidery suspended, representing the taking and burning of a city. There were also transparent precious stones, some in crowns of gold, others in bunches and large and elaborately carved gods, and other representations; and these were elevated so high above the heads of the crowd that it was a wonder that anybody was able to keep them from falling. Others displayed golden carpets.

"But of all the shows, those which Titus had taken from the temple attracted the most attention. A large company of men, with golden or ivory images of victory in their hands, marched in front of Vespasian and Titus; and behind them, on a beau-

tiful horse, rode Domitian. When they arrived at the temple of Jupiter the crowd halted, and all were silent, waiting for the announcement that the rebel general was beheaded. Simon was compelled then to come forward to be slain; after which the proclamation was made that he was dead, and all that vast crowd sent up shouts that made the earth ring again. Sacrifices were again offered to their gods, and the rest of the day was spent in feastings and rejoicings.

"Some time after, Vespasian built a temple to Peace. It was a splendid structure, for he had great riches, and an abundance of every thing precious with which to beautify it. When finished, the golden candlestick and the gold table and the book of the Jewish law, with other trophies, were placed in it. He also built a high triumphal arch for Titus, and on it was a fine representation of these spoils, some of which can be faintly traced even to this day. The accompanying fac-simile from this arch shows the sacred candlestick, trumpets, and table.

"So the old dispensation, with all its types and shadows, passed away; prophecy was fulfilled; and the new Christian dispensation, pointing ever upward and onward to the new and heavenly Jerusalem, was fully introduced.

"Christ was the all and in all—the Lamb that was slain from the foundation of the world—the great High Priest who hath entered once for all into the Holy of Holies above, and now ever liveth to make intercession for all that come unto God through Him."

The New Jerusalem.

Jerusalem, my happy home,
  Name ever dear to me!
When shall my labors have an end,
  In joy, and peace, and thee?

When shall these eyes thy heaven-built walls
  And pearly gates behold—
Thy bulwarks, with salvation strong,
  And streets of shining gold?

Oh, when, thou city of my God,
  Shall I thy courts ascend,
Where congregations ne'er break up,
  And Sabbaths have no end?

There happier bowers than Eden bloom,
  Nor sin nor sorrow know:
Blessed seats! through rude and stormy seas
  I onward press to you.

Jerusalem, my happy home,
  My soul still pants for thee.
Then shall my labors have an end,
  When I thy joys shall see.

C. WESLEY.

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